

Digitized by the Internet Archive
in 2015

I-7



THE NOOKSACK INDIAN MISSION

This is a Methodist Mission near Whatcom, Washington. The Indians built the church unaided



THE JAPANESE METHODIST CHURCH, OF OREGON

THE Missionary Review of the World

Old Series } Vol. XXVIII. No. 9 } SEPTEMBER, 1905 { *New Series* } Vol. XVIII. No. 9

THE GOVERNMENT, CHURCH, AND PEOPLE OF RUSSIA

BY REV. GEORGE WASHBURN, D.D., LL.D., CONSTANTINOPLE
Ex-President of Robert College, Constantinople

Theoretically an autocracy is the simplest of all forms of government, and, given a wise and good autocrat, it might be theoretically the best. Russia and Turkey are examples of what it is in fact, and these two countries have been an object-lesson to the world for the last twenty-five years. The late czar, Alexander III., was a man of good intentions, narrow mind, and great will-power. The present czar is personally a good man, devoted to the interests of his dynasty, weak in mind and body, and intoxicated with the contemplation of his own grandeur. But whether it be Alexander or Nicholas, the word of the czar is the law of the empire, from which there is no appeal. The question of peace or war, as well as the life or death of his humblest subject, depends upon his will, and the peasant has been taught to look upon him as the "Little Father" who can do no wrong.

As the autocrat is neither omniscient nor omnipresent, he must depend upon others for information upon every subject and for the execution of his orders, and, as he is human, he is certain to ask the advice of those whom he trusts. He must also have official ministers to carry out his decrees and attend to the details of the administration. The world has been made familiar, of late, with the names of those upon whom Nicholas II. depends for advice. It may be the favorite of the hour, like Admiral Alexieff. It may be some man or woman of the imperial family. It may be a man like Pobiedonostseff, who was the most trusted counsellor of Alexander, and who has retained much of his influence under the present czar. It may be a Minister of the Interior, like Von Plehve or Trepoff, whom the czar trusts to put down all rebellion and discontent with the knout, the rifle, or the dungeon. Whoever the favorite may be, he is for the time the chief power in the empire. The official Ministers, who are known to the world, may be very bad counsellors, and they often are, but they are far less dangerous to the welfare of the country than the more intimate, unofficial, and altogether irresponsible favorites who form the *entourage* of the autocrat, and are an occult power behind the throne.

Those who have read the great Russian novels of the last century will understand that the character of the administration does not depend upon the good will of the czar. The "Little Father" knows very little about it. The great curse of Russia is its bureaucracy, its vast army of incompetent, tyrannical, and corrupt officials, each one of whom feels himself to be a little czar, and whose least harmful occupation is the writing of endless reports which are never read. As each minister is independent and responsible only to the czar, there is no common responsibility for the policy of the government, and no harmony of action. They are often in conflict, as the other powers of Europe have discovered in their relations with Russia. The Minister of Foreign Affairs often makes promises which are ignored by other Ministers, as in the case of Port Arthur, where the English government was assured by the Foreign Minister that it would remain an open port, while that branch of the administration known as the "Asiatic Section" proceeded at once to fortify it. There have been many similar cases both in the near and in the far East. Even Russian ambassadors receive their orders from half a dozen independent sources, and these orders are frequently contradictory. When the conflict is serious it has to be referred to the czar, but this is a last resort. But the great evil of the bureaucracy does not lie in this anomalous position of the ministers. It is in their relation to the internal administration of the government. The great army of officials is corrupt to the core, and this appears in every department. What it is in the army or navy has been made manifest to the world since the beginning of the war with Japan. It is the same in other departments. The chief sufferers from all this misgovernment are the people, and for them there is no redress. The government is strong, and it is merciless. We may disapprove, but we can not wonder at the outbreaks of Nihilism, and the frequent assassination of high officials by the more intelligent sufferers.

The czar is alarmed at the present state of public opinion, and we hear every day of promises of reform of representative assemblies, of constitutional government, and of religious liberty. What the outcome of this will be is very doubtful. Some thirty years ago the Sultan of Turkey, under similar circumstances, made similar promises, proclaimed a constitution, and called together a parliament of very much the same character as that proposed by the czar; but when the crisis was over the constitution and parliament disappeared, and the government became more tyrannical and arbitrary than ever. It is doubtful whether more can be expected from the Romanoffs. But in Russia there is a fair chance that the people may prove in the end to be stronger than the czar, and that a revolution may follow any attempt to return to the old *régime*. How such a change in the character of the government would affect the relations of Russia to other

nations can not be foreseen. Should there be a period of anarchy and a general uprising of the peasants, Europe would have reason to be alarmed, for every genuine Russian has a firm belief in the destiny of the Slavic race to overthrow the rotten and materialistic civilization of Europe, and to establish a new, more Christian civilization based on the principles of universal brotherhood. If, on the contrary, the enlightened classes maintain their supremacy Russia will probably cease, for a time at least, to be a terror to the world, and cultivate the arts of peace.

The Russian "Orthodox" Church

Turning now from the government to the Church and the people of Russia, we find a population of more than 130,000,000. Of these some 80,000,000 are Russians. The balance are of the conquered races occupying the belt of territory which encircles Russia proper. Of the 80,000,000 Russians, more than 70,000,000 are *mirjiks*, or peasants. Less than 10,000,000, probably less than 7,000,000, constitute what we know as enlightened Russia. Out of the whole population of 130,000,000, about 1,500,000 are employed in mines and manufactories, about 16,000,000 live in cities, and the balance are mostly agriculturists. The religious divisions are estimated about 91,000,000 of the Orthodox Church (including all dissenters); 12,000,000 Catholics, 7,000,000 Protestants, 4,000,000 Jews, 1,500,000 Armenians, 12,000,000 Mohammedans, 2,500,000 of other religions. The 80,000,000 Russians may all be counted as members of the Orthodox Church, or of the sects which are more or less heretical. In this article we must confine our attention to the Russians. Most of those of other races who are counted as Orthodox have been brought into the Church by force, and would gladly escape from it. Russian Christianity came from Constantinople, but it is the boast of the Orthodox churches, in opposition to that of Rome, that they have no head but Christ, and, in fact, what we call the Greek Church constitutes a group of autonomous National churches whose creeds are identical, and whose forms of worship are similar. They claim a more direct descent from the apostolic Church than they allow to Rome, and accept the decrees of no council later than the seventh. Theologically, the Church is what it was twelve centuries ago. In different countries there have been some modifications in the ritual, especially in the music, but it is essentially as of old. The Russian Church is governed by a synod, of which the czar is nominally the head, but since 1880 its policy has been determined by Pobiedonostseff, the procurator, who represents the czar in that body. He is undoubtedly responsible for the attempts which have been made to crush out all dissent, and to force the Catholics of Poland and the Protestants of Finland to join the Orthodox Church, and in general to secure the Russification of all races in the empire. He is an able man, and in a book which he has published in defense of his policy

he takes the ground that while Protestantism is good for England and Catholicism for some other countries, the Orthodox Church is the only one adapted to Russia. For the moment he seems to have lost his influence with the czar, and it is reported that he has left the country. The best thing that can be said for the Russian Church is that it has not forbidden the use of the Bible to the common people. There is a Russian Bible society, and colporteurs, with their boxes of Bibles, are carried free on all the Russian railways. The priests are married men, and in close relations with the people. Some of them are good men, but in general they are very ignorant, very poor, and incapable of giving any religious instruction beyond that embodied in the ceremonies of the Church. The higher clergy are unmarried, and all come from the monasteries. Some of them are men of faith and high Christian character, some are distinguished scholars, but in general they are more concerned with their relations with the government than with their spiritual duties. The official catechism of the Russian Church, a translation of which may be found in Dr. Schaff's "Creeds of Christendom," naturally contains some things to which Protestants would not subscribe, but on the whole is an admirable compendium of practical religion. The ritual of the Church seems to foreigners excessive and wearisome, and has often been condemned as mere formalism; but it should be remembered that this ritual is the only thing which has kept before an ignorant people the essential facts of the life and teaching of Christ, and made it possible, for some of them at least, to live by faith in Him a Christian life. The Russian people have taken their Christianity seriously, and they are sincerely religious, with a keener sense of the supernatural than is found in most Christian nations to-day. The educated class has been greatly influenced for more than a century by various forms of unbelief of French or German origin, and scientific skepticism is current among them to-day, but many of this class have been, and still are, not only believers, but earnest Christian workers, full of spiritual life, doing what they can to reach and elevate the lower classes. It would not be fair to mention Tolstoi as a type of this class, but there are others who have much of his spirit, while they do not accept his teachings or adopt his methods.

The People of Russia

We must seek the real Russia not among the enlightened classes but in the 70,000,000 *muziks*. The Russian peasant is not attractive in appearance. He looks dull and heavy. He is very ignorant, generally dirty, often half starved, and too often drunk. He is suspicious of strangers, and not easily approached, even by Russians of the upper class. But his appearance belies him. He is no fool; he has ideas of his own. He is willing to work, and he makes an admirable soldier. He is intensely religious. Superstitious? Yes, but with a firm faith

in the Gospels as the Word of God and in Jesus Christ as the only Savior. The saints? Yes, he believes in them, too, and often seeks their aid. Dishonest and immoral? Yes, too often, but he is possessed of a greater fund of kindness and good will than is common to peasants in other countries. The very essence of the *mujiks'* religion is the idea that it finds its truest expression in voluntary suffering for others or for the Lord, such as is illustrated in the suffering and death of Christ for the redemption of the world. The real character of the *mujik* comes out most clearly in those dissenting sects which take their start directly from the study of the Gospels, and there are many such. There is always an attempt to bring the life into harmony with the teaching of Christ. Many of these much-persecuted communities are models of simple and virtuous social life. Other sects are based upon strange misconceptions of the teaching of the Gospel. The so-called "Old Believers" are those who think that the modern Church has departed from some of the forms and ceremonies sanctified by the ancient church. It is true of all these sects that the *mujik* looks upon his religion as the most important thing in life, and is ready to die for it. With all his ignorance, with all his faults, he is worthy of our sympathy, and I believe he is destined to play an important part in the development of European civilization. No one can foresee, at the present time, what changes are to take place in Russia. We have no evidence as yet that this great peasant population has been moved at all by the existing crisis, and no one can predict what would happen if they were suddenly aroused to shake off their chains and stand for their rights. It is probable that any sudden and violent changes would result in general anarchy. It is by no means clear what the czar means by his promise of religious liberty; it is very doubtful whether it implies any change in the relation of the Church and the State; very doubtful whether it will lead to any change in the policy of the government as to the toleration of foreign missionaries in the empire. We may be thankful if it puts an end to the bitter persecution of native Russians who are dissenters from the Orthodox Church. This vast peasant population needs instruction, religious as well as secular, but it seems to me certain that it would be a great mistake to attempt to send Protestant missionaries to work among them at the present time, unless they were ready to follow the lead of the Y. M. C. A. and work in harmony with the existing Russian Church, and chiefly through members of that Church. A good deal of work of this kind has been done by Lord Radstock and others with good results. I remember, many years ago, attending one of Lord Radstock's meetings in Paris, and I can never forget the deep spirituality of a prayer made at that meeting by a Russian gentleman connected with the embassy. The Y. M. C. A. works among the students and Lord Radstock's work is with the upper class. It is only

through them that the peasants have been reached, especially through the circulation of religious literature. It may be that more of this friendly cooperation with the Russian Church will be possible after the present crisis has passed away, but no one can foresee how soon that time will come.

Russia and Missions

The difficulty of reaching the other races in the empire in the past has been that there is a law which forbids any man changing his religion, except to join the Orthodox Church, and there has been a certain amount of genuine missionary effort on the part of the Church to win converts from the heathen tribes, but none, so far as I know, from the Mohammedans. Central Asia was once Christian, and long resisted the inroads of Mohammedanism. It might be a fair field for Protestant missionary enterprise now, but I suppose that this law is still in force, and we do not know that it will be repealed. The Russian government is not likely to repeal it for the benefit of Protestant missionaries. The great Protestant nations have sympathized with Japan rather than with Russia in the present war, England has been her ally, and the people of America have been almost unanimous on the same side. They have rejoiced over the destruction of the Russian navy and the defeat of her armies, and the Russian autocracy never forgets. There was a time when no foreigner had such a welcome in Russia as the American, whoever he might be, but this is true no longer. Perhaps in time it will be understood that, while we can not sympathize with the Russian government, such as it has been for the last twenty-five years, we have the deepest interest in the Russian people and the Slavic race. There is no reason why this race should not rise to play as important a part in the history of Europe and Asia as the Latin or the Teutonic races which have preceded it, and it is for the interest of all the world that they escape from the crushing despotism which keeps them in darkness, and have the opportunity to give the world an example of that higher civilization and purer faith of which the *mujik* dreams now in the midst of his misery and suffering.

THE FOUNDER OF THE CHINA INLAND MISSION

A SKETCH OF THE LIFE AND CHARACTER OF
REV. HUDSON TAYLOR

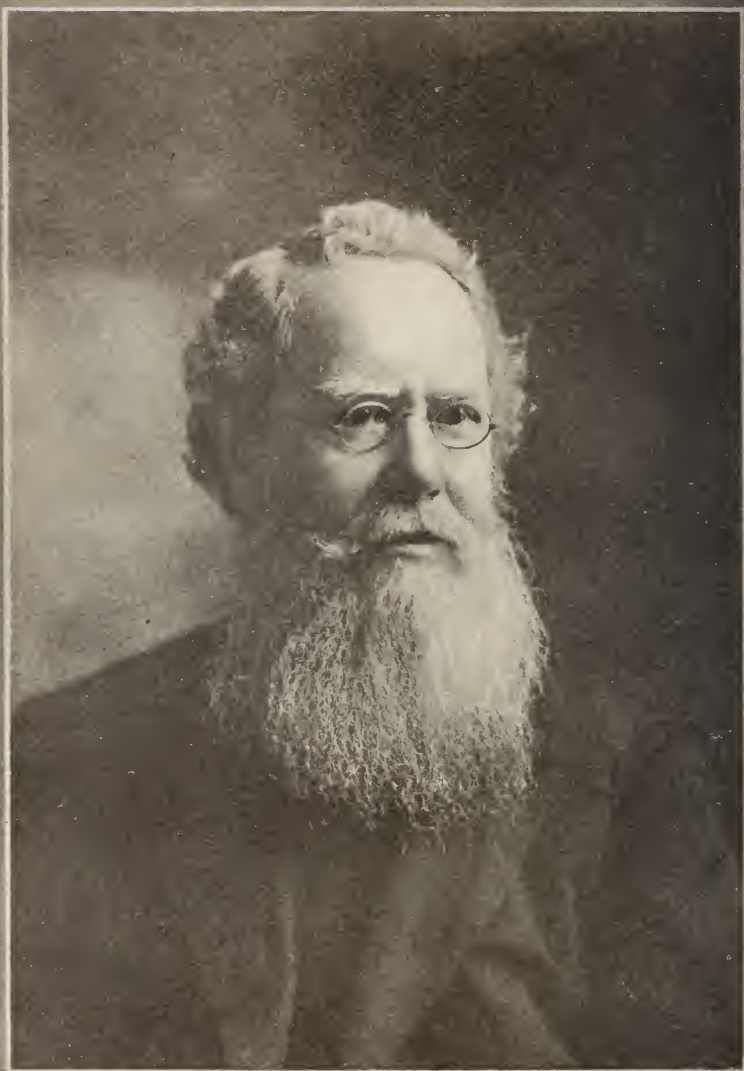
BY THE EDITOR-IN-CHIEF

The departure of saintly souls makes heaven richer, while it leaves earth poorer.

When, in the city of Chang-sha, in the province of Hunan, the Rev. J. Hudson Taylor passed away on June 3d, a remarkable servant of God departed to be with Christ. While his own humility shrank from undue publicity, and especially from human praise, it is right that we should glorify God in him; and that we may glorify him the more, it is well carefully to study the peculiar fitness for the Lord's work of one who has been, not inaptly, called "Paul the Little."

First of all, let us not forget in these days of declension of faith in the authority and inspiration of the Holy Scriptures, that of all Mr. Taylor's characteristics, nothing is more prominent than his *deep, uncompromising, and unswerving devotion to the Word of God*. He communed with God through the Word habitually. He believed that in that Word were the secrets of heavenly wisdom, both for individual life and for organized work; he sought, therefore, every day some new insight into the Holy Scriptures, and, as it were, a new motto for each day's duty. He looked with strange wonderment upon the readiness of so-called "higher critics" to make concessions to the enemies of the supernatural element in Scripture, and he compared it to the Russian flinging out his children to the pursuing and hungry pack of wolves, in order that he might escape their violence. He felt that men were flinging out, one after another, the precious vital truths of our faith to appease the clamor of rationalists, and he held firmly to the Word of God in its entirety to the end of his life.

Then Mr. Taylor will always be remembered as preeminently a *man of prayer*. He believed in prayer as a practical remedy for all difficulties and a practical guide in all perplexities. He prayed without ceasing, in a true Scriptural sense. Jeremy Taylor says, "If thou meanest to enjoy thy religion, do it rather by enjoying thine *ordinary* devotions than thine *extraordinary*." Hudson Taylor's prayers were not an incident, they were a constant life-factor; not occasional, but habitual. He lived in an atmosphere of prayer. He felt it necessary to both ordinary and extraordinary activities, and it is a well-known fact that for the sake of seclusion with God he rose in the early hours of the morning, when the world was asleep; when there were no letters brought to him by the postman, and no interruption of callers; when the very silence of night and of the busy world helped to the stillness of prayer; one can readily understand, in the light of



J. HUDSON TAYLOR.

The Beloved Founder and Director of the China Inland Mission

BORN-1832

DIED-1905.

his life, what he meant by tuning instruments before the concert performance, in order to insure that life should be one harmonious anthem of devotion to God.

As to his life-work, Mr. Taylor will always be remembered by intelligent students of missions as a *great missionary pioneer*. His great passion, like that of the Apostle Paul, was not to take another man's work made ready to hand, but to press into the "Regions Beyond," and occupy the unoccupied territory. This reminds us of the famous encomium pronounced by Florence Nightingale upon Dr. Livingstone, who, as she said, "stood alone as a great missionary traveler, or rather as a bringer-in of civilization, as one that cometh beforehand to the races lying in Darkness."

Hudson Taylor dared, in more than one sense, to be a pioneer. He ventured out in faith and prayer to follow apostolic precedents, long and lamentably neglected by the Church of Jesus Christ. He could not but feel that, especially since the days of Constantine, the Church and the world have been so wedded that the spirit and maxims of the world have not only permeated the Church, but crowded out the simplicity of primitive faith, and to this he sought to return.

A Remarkable Career

When this single man undertook to occupy the eleven unoccupied provinces of China with resident missionary workers, and to go forth, like Abraham, "not knowing whither he went," trusting the Lord alone for supplies of money and of men, there were not a few who ridiculed his methods and prophesied that, like many other venturesome and ambitious projectors of schemes, he would come to grief; but he went steadily forward in his pioneer work, manifesting a spirit heroic in self-denial, but not less heroic in its childlike faith. He had indeed an ambition, but it was a particularly holy one, and should rather be called "aspiration." He had a passion for souls that burned like fire in his bones and made him "weary with forbearing," so that he could not stay. When one sees the more than eight hundred workers now in the China Inland Mission, and sees how during forty years there has never been a serious failure either of workers or pecuniary means, and no dependence except upon prayer, one can easily understand how ridicule has been transformed into applause. Mr. Taylor conquered hostility and the worse antagonism of indifference by making it plain that God was with him. His whole work was largely impelled and upheld by a conviction that he was led out into God's plan, and that God was bound to carry out His own plan, and hence to give his servant's work success. The French have a proverb: "*Ou Dieu guidera Dieu gardera*," (Where the Lord guides, the Lord provides).

The history of the China Inland Mission is redolent with the perfume of that sort of success which is the blossoming of prayer and

faith. Countless have been the instances in which Divine interposition has been so conspicuous that no candid mind can refuse to acknowledge the evidence of such supernatural intervention.

With Mr. Taylor the perfection of all plans and work for God was the approximation to the pattern presented in the Word of God, and he was quite content to risk everything upon the success of methods which have no model but that which is divinely furnished. At the same time, he saw in the condition of the world, and in the progress of history, a mighty confirmatory appeal to activity, emphasizing that plan which is revealed in the Word of God. While, on the one hand, he looked to the Word of God for a mighty spiritual impulse to his work, he saw God as the Governor of the nations, and the Demonstrator of history, and recognized the fact that such facilities were furnished in modern days for world-wide travel and communication between distant peoples, that hermit nations were coming out of their seclusion, that the human mind was waking from the long sleep of apathy and lethargy, that there was a general assimilation of people to one another, and a new alliance of the nations for commercial and other purposes, together with the obvious triumph of the Christian faith wherever it has had a fair field, and the fulfilment of the prophetic word. Such facts as these he set, side by side, with the witness of the Word; and thus all history became to him a kind of prophecy, a declaration and confirmation of the will of God, and events were fingers which indicated the direction of duty.

We have been struck more than once by the dependence which Mr. Taylor felt upon prayer in connection with the mission work. Often in his public addresses he emphasized the statement of our Lord when, seeing the multitude, He was moved with compassion, and bade His disciples *pray* the Lord of the harvest that He would thrust forth laborers into His harvest. Mr. Taylor often said that if, by raising his hand, he could determine the decision of his hearers in favor of the mission field, he would not raise his hand, that he did not want any man or woman to go abroad into this wide world-field who was not thrust into it by the Lord Himself. Hence, he was never impatient of results, and was content to wait quietly upon God, and leave the effects of the appeals which were made both by the field itself and by the Word of God to find a deep root in the hearts and minds of the hearers.

One peculiarity of Mr. Taylor's appeals was found in his constant endeavor to make every believer both an intelligent student of the world-field and an individual giver according to his means. I have often heard him say that it is not the few large gifts of the wealthy that will most promote the cause of missions, but the countless gifts of the many, however small their average ability, because every giver is incited by the fact of his gifts both to secure greater information of the field and to offer more earnest supplication for it. As in chem-



ical galvanism the increase of power is not secured by increasing the dimension of the cells of the battery, but by increasing the number of cells, so if we want the most successful mission work we must not depend upon the large gifts of the few, but the small gifts of the many. As John Wesley said, "The poor are God's chosen materials for building up churches; the rich make good scaffolding, but poor material for structure."

"What we need," says a quaint Christian worker, "is to have the missionary spirit *work down* from the head to the mouth in testimony, to the heart in love, to the conscience in moral obligation, to the will in determination and surrender, to the pocket in contributions, and finally to the legs and feet in the actual *going*."

Dr. Alexander Maclaren has finely said that the reason why so few people are truly anointed and endued with the Holy Ghost for service, when the anointing is free to all who really desire it and ask for it, is that "so few are willing to be made invisible by the Divine investiture." It is only when, in our humility, we are little in our own eyes and willing to be unseen of man that God may be glorified, that it is possible for God to make the largest use of us. Mr. Taylor never, in his largest successes, lost his humility, but rather grew in this great virtue which, with love and patience, stands at the very summit of all Christian attainments. Love is the unselfish grace, patience the enduring grace, but humility the unconscious grace.

Mr. Taylor's Passion

Mr. Taylor had a deep *passion for the glory of his Master and the salvation of men*. Aristotle long ago said, "There is no great genius without some mixture of madness, nor can anything grand or superior be spoken, except by the agitated soul." When Hedley Vicars first really drank in the wonderful statement of the first Epistle of John, "The blood of Jesus Christ His son cleanseth us from all sin," he stopped and meditated a moment, and then, looking up to heaven, quietly said, "If this is so, I will henceforth live as becomes a blood-washed man." That was Mr. Taylor's passionate determination, to live as became a blood-washed man, and to seek to bring others under the power of the same blood.

The founder and director of the China Inland Mission sympathized with Shaftesbury, who said: "I feel old age is creeping upon me. I know I must soon die; I hope it is not wrong to say it, but I can not bear to leave this world with all the suffering in it."

Mr. Taylor was essentially *heroic*, but his heroism can only be accounted for by his faith. It is faith that triumphs over one's environment, for while nature may put circumstances between us and God, and Satan may put hindrances between us and our work, Grace puts God between ourselves and both our circumstances and our

hindrances. All heroism involves *sacrifice*, which is its necessary condition. As Froude says, "Sacrifice is the first element of religion, and resolves itself into love of God. Let the painter pause to consider how much his work will bring him, and the cunning will forsake his hand and the work of genius will be gone."

Mr. Taylor had sagacity and insight—the essential traits that go to make up a proverbialist. If his choice sayings or proverbial utterances were carefully compiled it would be found that they present a body of wisdom upon practical matters pertaining to the spiritual life not easily equaled. A few of these choice sayings we venture to quote simply as specimens of what deserve to be embalmed in the literature of the century:

"Study the habit of delight in God. This is a valuable law of life—it gets out of our way all unrepented sin, all hindrances to fellowship and communion. The joy of the Lord is our strength."

"Be careful of your attitude and habitude of mind and heart. Occasional good acts or words signify little; but the half-unconscious and semi-involuntary frames are the true index of spiritual growth, and constitute the essence of character."

"The Christian life is Christ's life lived backward from the Cross to the Cradle. It is becoming again a babe, and it is the babe that gets nurtured and cherished, held and fondled."

"The revelation of a personal Christ to those who go apart with Him into the desert of paganism is so much richer than before that it repays all toils and trials. But for that missionaries would sometimes die or become insane."

"Beware of legalism in relations with God. All works done to commend ourselves to Him by our own merits are dead works, and, like all dead things, offensive to Him."

"Do not have your concert *first*, and then tune your instruments afterward. Begin the day with the Word of God and prayer, and get first of all into harmony with Him."

"Satan may build a hedge about us and fence us in and hinder our movements, but he can not roof us in and prevent our looking up."

"Some are jealous of being successors of the apostles—I would rather be a successor of the Samaritan woman, who, while the apostles went for meat and forgot souls, forgot her water-pot in her zeal to spread the good tidings."

"If there was more true abiding in Christ, there would be less selfish abiding at home."

One of the first indications that Mr. Taylor's nervous system was giving way under the strain of his long responsibility and numberless exposures was in Boston in 1900, when, after the great Ecumenical Conference, he was holding meetings with the writer, and it was observed, in an otherwise effective address, that he repeated one or two sentences a score of times or more. These sentences were as follows:

"You may trust the Lord too little, but you can *never* trust Him

too much." "If we believe not, yet He abideth faithful; He can not deny Himself."

There was something pathetic and poetic in the very fact that this repetition was the first visible sign of his breakdown, for was it not this very sentiment and this very quotation that he had kept repeating to himself and all his fellow-workers during all the years of his missionary work—a blessed sentence to break down upon, which had been the buttress of his whole life of consecrated endeavor. What would he desire to be made emphatic by his whole career if not this simple lesson of the impossibility of trusting God too implicitly, too boldly, and too constantly?

Even in his lifetime his heroism was not without reward. The Rev. Hunter Corbett was reproached by a former college fellow student with having buried his life in China; his simple answer was: "Perhaps it may have been so; but I know this, that at this moment there are at least two thousand converts in China, brought to Christ through my humble labors, who daily pray to God for me." It is doubtless true that, directly or indirectly, *fifty thousand* Chinese have heard the Gospel because Hudson Taylor responded to God's call nearly fifty years ago.

IN MEMORIAM: J. HUDSON TAYLOR

BY B. BROOMHALL, LONDON, ENGLAND

The designation, "Founder of the China Inland Mission," is in itself an almost sufficient epitaph. When eulogy has said its last word and a full-length biography has been written—the best and the noblest epitaph of the widely beloved missionary will be, "Founder of the China Inland Mission." The China Inland Mission is his memorial, and a nobler memorial could not be desired for any man. Wherever the work of that mission and its special characteristics are known, it will be evident that by the death of Hudson Taylor there has been removed from the sphere of earthly service one of the most distinguished missionaries ever given to the Church of Christ.

Fifty-two years ago, September 4, 1853, the writer of these lines went to see his friend, Hudson Taylor, shortly before he was to sail for China. The place of meeting was Dr. Brown's surgery, at the corner of St. Mary Axe, Cammish Street, Bishopsgate Street. During that visit Mr. Taylor accompanied himself on his concertina as he sweetly sang:

"For China's distant shore,
Embark without delay;
Behold an open door;
'Tis God that leads the way.

His call is clear and loud;
 The missionary band
 Should gather like a cloud,
 And leave their native land.

* * * * *

Nor wilt thou grieve for home—
 The home that's left behind;
 The thought of one to come
 Will wholly fill thy mind.
 And thou wilt bless the day
 When thou didst part with all,
 And hasten far away
 At thy loved Master's call."

He was joyfully anticipating his departure for China in a few days' time, and the words truly represented his own feelings.

About a fortnight later the writer was in Hudson Taylor's home at Barnsley when his mother arrived from Liverpool after seeing him embark for China.

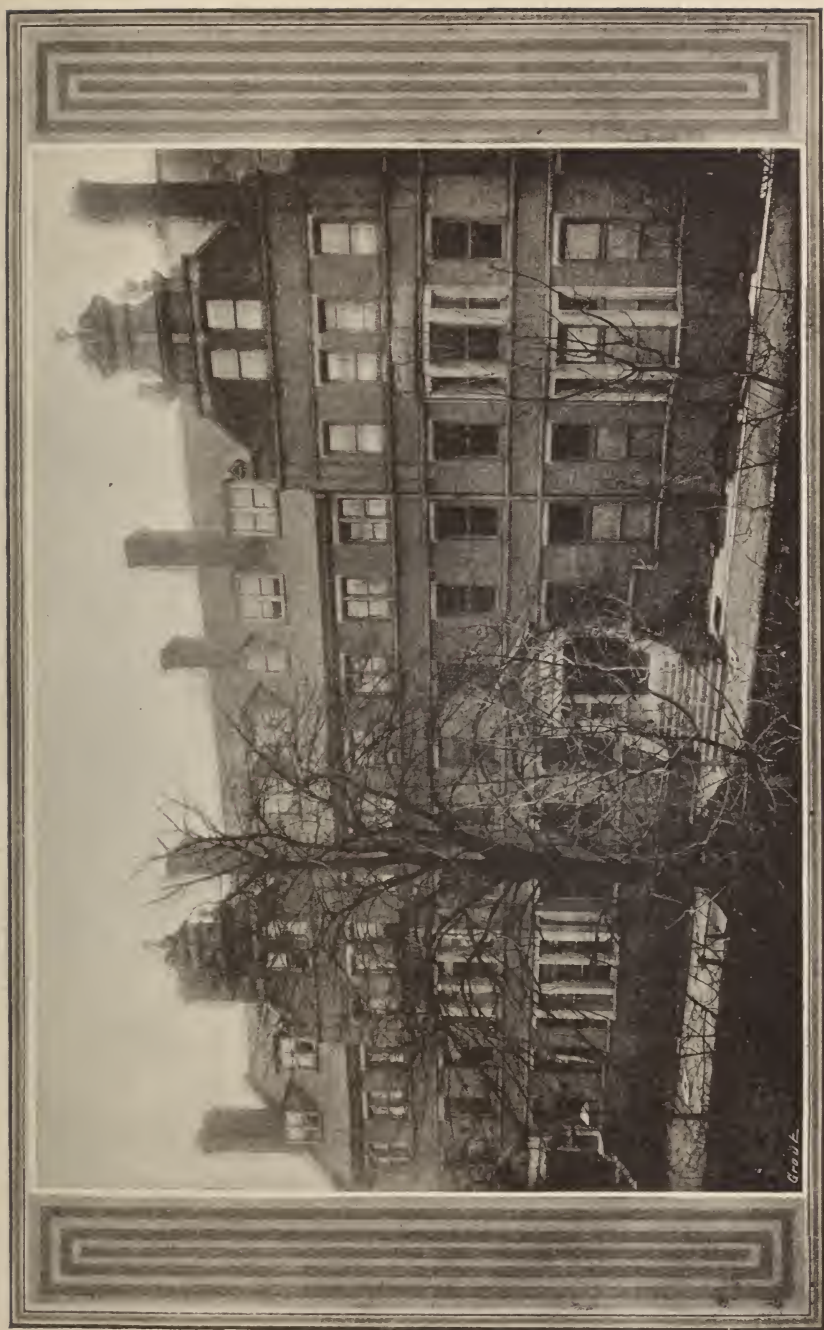
It was characteristic of that loving and greatly-beloved mother that she wrote and gave to each of her two daughters her "Recollections" of the parting from their brother at Liverpool. In those days a voyage to China meant much more than it does to-day. From these "Recollections" we take the following:

On Sunday, September 18, 1853, Hudson was much blessed and strengthened by the religious services of the day. . . . Seeing his mother in tears, he said: "Oh, mother, do not grieve; I am so happy I *can not*; my only sorrow is to see your sorrow. I'll tell you what I think is the difference between you and me: *you* look at the *parting*—*I* look at the *meeting*," alluding to our reunion in the "better land."

The next day they and some other friends met in the cabin of the *Dumfries*. After a little conversation, singing and prayer were proposed, and Hudson gave out in a firm, clear voice, the beautiful hymn:

"How sweet the name of Jesus sounds
 In a believer's ear!
 It soothes his sorrows, heals his wounds,
 And drives away his fear."

After prayer, the time came to say farewell. I stepped off the vessel scarcely knowing what I did, and was seated on a piece of timber which lay close by. A chill came over me, and I trembled from head to foot. Seeing my distress, he leaped ashore to breathe words of consolation. "Dear mother," he said, "do not weep; it is but for 'a little while,' and we shall meet again. Think of the glorious object I have in view in leaving you; it is not for wealth or fame, but to try to bring the poor Chinese to the knowledge of Jesus." As the vessel was receding he was obliged to return, and we lost sight of him for a minute; he had run into his cabin, and hastily writing in pencil on the blank leaf of a pocket Bible, "The



THE CHINA INLAND MISSION HOUSE IN LONDON

Grout

love of God which passeth knowledge.—J. H. T.," returned to the deck, and threw it to me on the pier.

While we stood waving our handkerchiefs and watching the departing ship, he took his stand at its head, and afterward got into the rigging, waving his hand in token of farewell, looking more like a victorious hero than a stripling just entering the battle-field. His figure became less and less distinct, and in a few minutes passenger and ship were lost in the distance.

After a long and tedious voyage of twenty-three weeks and two days, Mr. Taylor landed at Shanghai on March 1, 1854.

Of his work during the first six years in China nothing need here be said. One fact, however, is significant, and should be named because of its relation to later developments. Writing home in January, 1860, Mr. Taylor said:

Do you know any earnest, devoted young men desirous of serving God in China, who—not wishing for more than actual support—would be willing to come out and labor here? Oh, for four or five such helpers! They would probably begin to preach in China in six months' time; and in answer to prayer the necessary means for their support would be found.

These few workers were given—they were the first of a great company, of whom there are now connected with the mission more than eight hundred missionaries, including wives, most of whom were missionaries before marriage. The missionary zeal and devotion of this great company is a greater cause for thankfulness than for the large number. Probably two requirements have done much to prevent unsuitable persons joining the mission, namely: a distinct understanding that there was no guarantee of income whatever by the mission, and the importance attached to proved efficiency in work already done. A good record for Christian work already done counted for much; without this the candidate had but little chance of being accepted.

How the work grew—how province after province was opened for mission work—how, without collections or personal solicitation of money, it has been sustained, until now an aggregate sum of over \$5,000,000 has been given, it is not our present purpose to say. In the space available our reference must be, not to the mission and its development, but to its founder.

The purpose of his life has often been referred to, but never has it been better told than in an "In Memoriam" notice of Hudson Taylor in *The Guardian*. The writer of this notice has gone to the heart of things, and has grasped and stated with striking precision the object and aim of Mr. Taylor in his life-work. He says:

He had but one aim—to preach Christ to China by any means that came to hand. With no defined views upon Church order, there was nothing so real to him as the individual soul, and God in Christ for its

salvation. All he probably sought was the first real act of faith, disregarding as of quite disproportionate value sacramental means of grace. So burning a spirit soon gathered kindred souls round him, and he launched upon China the finest missionary lance of our generation to break down in the first place opposition to the foreigner, and to make the One Name known. . . .

If any wish to realize what simple faith in God can effect in so brief a space of time, let them study the map of China in the "Student Volunteer Atlas," and mark the stations, marvelous in number, of this mission, dotted apparently all over the western regions of the Chinese Empire. The spiritual force has been so great that no Church or denom-



THREE VETERAN MISSIONARIES OF THE CHINA INLAND MISSION

J. W. Stevenson
Feb. 6, 1886

J. Hudson Taylor
March 1, 1854

James Meadows
May 24, 1862

This photo was taken in Shanghai last spring. The date is that of arrival in China

ination can show so imposing a mass of missionary agents in China as the Inland Mission, with the exception of the Church of Rome—with its four centuries of work behind it.

All through Mr. Taylor's missionary life his aim was just what this writer says it was—to preach Christ to the Chinese. Nothing turned him aside from this. The desire grew, and he longed to enlist others in the work. At first, a few helpers, then more, then Protestant missionaries for each province in China in which there were none, and however impracticable at the time this project might seem, he was permitted to see the desire of his heart realized. The desire of

his life was that Christ might be preached throughout the length and breadth of China. For this he labored unceasingly, and with the measure of success that has been seen.

For Hudson Taylor's best, and all-unconsciously written, autobiography, we must read the early volumes of "China's Millions." No record of his life can better portray his true character, and nothing he has ever written is better worth republication than his short comments upon the texts of Scripture printed as page illustrations in these early volumes. These articles, under the general heading of "China for Christ," are faithful reflections of the missionary zeal—the faith—the prayerfulness which made Hudson Taylor what he was. In them we may see the seed corn that was sown some thirty years ago, of which the China Inland Mission of to-day is the manifest fruit. The lesson is for us all. It is that God honors faith, answers prayer, and never fails those who "attempt great things for God, and expect great things from God."

After the many years of the most strenuous labor, there came, in 1900, a complete breakdown of health, and Mr. Taylor was compelled to withdraw from the work of active leadership, tho glad to advise, as needed, his successor in the general direction of the mission—Mr. D. E. Hoste. He retired for quiet and rest to Switzerland, and during his stay in that country had to bear the great sorrow of the loss of his devoted wife, whose help both in health and sickness had been to him of inestimable value. In the beginning of 1905 he felt well enough to decide to revisit China—traveling *via* America to avoid the great heat of the Red Sea. After a very brief stay in Shanghai he went on to Yang-chou, to the training-home for the lady missionaries of the C. I. M. On his way to Chin-kiang he wrote the following letter:

April 20, 1905.

MY BELOVED FRIENDS:

To be once again in China and to see and hear from one another personally, is a great joy and refreshment. May I ask your prayers that we may be guided as to the employment of the short time I can remain before the great heat of summer begins? Traveling is now so much less difficult than formerly, that I may, perhaps, be able to attend a conference in Ho-nan, and visit the capital of Hu-nan, a province for which we have prayed so long. Help me by your prayers, dear friends. My strength is not what it once was, but "He giveth more grace." He does not expect or require anything in us that He is not willing and able to impart. I have found the Lord's word in my reading to-day so precious, "*Let Thine hand be ready to help me; for I have chosen Thy precepts.*"

Gratefully your in Christ,

J. HUDSON TAYLOR.

Mr. Taylor had set his heart on a visit to Chang-sha, the capital of the Hu-nan Province. He reached that city, and there on the 3d of

June the home-call of the weary laborer came. Probably in no city in China could he have more appropriately adopted the words of Simeon. Of all the unevangelized provinces of China in which he had sought to place missionaries, the province of Hu-nan was the last to receive them. It was the most violently anti-foreign province in China, and all efforts through many years to open a station had been unsuccessful up to 1898.

The faithful worker has been removed, but the lessons and influence of his life remain, and will yet mean much for the spread of the Gospel in China. We close this article with some of his earnest words for China, and never were they more needed than now:

“The claims of an empire like this should surely be not only admitted, but realized! Shall not the eternal interests of one-fifth of our race stir up the deepest sympathies of our nature, the most strenuous efforts of our blood-bought powers? Shall not the low wail of helpless, hopeless misery arising from one-half of the heathen world, pierce our sluggish ear, and rouse us, spirit, soul, and body, to one mighty, continued, unconquerable effort for China’s salvation?”

SOME BIOGRAPHICAL FACTS *

The China Inland Mission has furnished an object-lesson for missionary societies the wide world over, and its story forms one of the most remarkable chapters in the history of the world’s evangelization. While Mr. Hudson Taylor would have been the last man to say that he has been the only human instrument in bringing about such blessed results, he was none the less, under God, the chief worker both in founding and extending the mission. From his first endeavors in this direction he has been honored in helping forward the purposes of his Master, with respect to the evangelizing of one of the mightiest nations on the face of the earth.

A native of Barnsley, Yorkshire, Mr. Taylor had reached the ripe age of seventy-three. More important than the date of his birth is the suggestive fact that his father, who was himself an earnest evangelist (tho a business man), had been deeply stirred as to the spiritual condition of the Chinese; and he prayed God that if ever a son were given him, that son might become an ambassador of the Cross to China. Mr. Taylor was, therefore, consecrated for missionary service in China from birth. During his childhood his health was feeble, and his parents had to abandon, for a time at least, the fond hopes they cherished; but the answer to their prayers was not denied—it only tarried. Already their son was interested in China, and had begun to regard it as the sphere of his life-work. He has himself described how in his youth he had a skeptical fit, and how he was brought out of the region

* From *The Christian* (London).

of darkness and negation into the goodly land of faith and peace and assurance as a clear answer to the prayers of his mother and his sister (Mrs. Broomhall). At the very time when his mother was agonizing in prayer for him seventy or eighty miles away, he was stepping into the light of conscious acceptance with God, through reading a Gospel tract which came into his possession.

During Mr. Taylor's period of training at the London Hospital, many experiences calculated to strengthen his faith in the direct interposition of God for guidance or deliverance at critical moments. He



J. HUDSON TAYLOR WHEN HE SAILED
FOR CHINA

had learned to commit his way, and all its daily difficulties, to his loving heavenly Father, and the unmistakable responses of God to this life of simple trust taught him many lessons that proved invaluable in later years. The sense of the pressing spiritual needs of China that was borne in upon his heart at the time of his consecration, grew in weight and volume during his student years, and it was with inexpressible joy that in September, 1853, at the age of twenty-one, having been accepted by the Chinese Evangelization Society as a medical missionary, he sailed for the land of his heart's desire.

Landing in Shanghai, the young missionary found himself in the

midst of a native rebellion. The path of every missionary was beset by dangers and difficulties, and Mr. Taylor had many hairbreadth escapes from bullets and the fanatical soldiery. There were also difficulties relating to the work itself; but out of them all God provided a way of escape, tho faith was often sorely tried. These early embarrassments and hindrances did not damp the zeal of the young missionary, but only caused him the more unreservedly to cast himself on his God. One very happy circumstance of his first stay in China as a pioneer missionary was his association with William C. Burns, of the Presbyterian Mission—a fellowship fraught with mutual blessing, and one to which Mr. Taylor was never tired of referring in after years.

For about four years Mr. Taylor devoted his energies to itinerant work, meeting with numerous disappointments and trials, but finding through them all that God was indeed the refuge and strength of His servants. At the end of 1856 he had been led to terminate his official connection with the society (tho continuing to work with it), and

began the method of looking directly to God for the supply of his needs and the needs of the work, to which method he henceforth consistently adhered. His faith was honored in a way that was a further preparation for the founding of the Inland Mission. Failing health compelled him sorrowfully to return to England in 1860. For a time he was engaged as a collaborateur of Rev. F. Gough, of the C. M. S., in the important work of revising a version of the New Testament in the Romanized Colloquial of Ningpo, to be published by the British and Foreign Bible Society. This also proved to be a providential circumstance in his life, an experience which he described as follows:

In the study of that Divine Word I learned that, to obtain successful laborers, not elaborate appeals for help were needed, but, first, earnest prayer to God to thrust forth laborers; and, second, the deepening of the spiritual life of the churches, so that men should be unable to stay at home. I saw that the apostolic plan was, not to raise ways and means, but *to go and do the work*, trusting in His sure word who has said: "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."

Months of earnest prayer strengthened the conviction "that a special agency was essential for the evangelization of inland China; and that by simple trust in God, such an agency might be raised up and sustained without interfering injuriously with any existing work." At home he saw congregations well cared for spiritually, while the millions of China were perishing for lack of knowledge, and this brought his feelings and resolves to a crisis. He surrendered himself to God for this service, and there and then asked Him for twenty-four fellow-work-



MRS. J. HUDSON TAYLOR

ers, two for each of the eleven inland provinces of China, then without a Protestant missionary, and two for Mongolia.

About this time Mr. Taylor wrote "China's Spiritual Needs and

Claims," a volume which was exceedingly helpful in imparting a true knowledge of that vast country, and in stirring up consecrated workers to go forth to help in its evangelization. The mission was formed in 1865. In May of the following year a missionary party of seventeen sailed for China in the *Lammermuir*, and the China Inland Mission was fully inaugurated. The Chinese people were not naturally disposed, like some races, toward the reception of a new religious faith; pride of intellect and of country were found to be strongly against it. England herself has done much to bar the door of China to the Gospel of Christ by her un-Christian action in the matter of the opium trade.

When this first C. I. M. party sailed, eleven of the eighteen provinces were entirely without a Protestant witness for the truth. At the present time there are 200 central stations with over 450 out-stations, while since 1900—the year of persecution—50,000 souls have been added to the Church in China. It is a cause for deep thankfulness to God that Mr. Taylor was spared to see something of the great harvest that is being reaped to-day. In the eventide of his life he was permitted to see the work of the Lord, which has prospered in his hands, prosper also in the hands of an army of devoted followers of His Master—men and women who went forth prepared to suffer and die, if only the Gospel could be given to the millions of China. Some idea of the progress now being made may be gathered from the fact that during last year sixty-six missionaries were added to the staff on the field, making a total of 828 workers, the highest figure yet recorded.

Mr. Taylor has been twice married, and each time has been singularly happy in his life partner. His first wife, to whom he was wedded during his first visit to China, was a daughter of Rev. Samuel Dyer, a very devoted agent of the London Missionary Society. After her death he married Miss Faulding, who was one of the party that sailed in the *Lammermuir*, and was greatly blessed of God as a worker among the Chinese. She was called to her rest and reward in August of last year.

It was fitting that our beloved friend should receive the home-call from Chang-sha. It is the capital of what was for years the most violently anti-foreign province in China—a province for which the C. I. M. has worked perseveringly for the last twenty years, but for a long period without being able to get a station opened.

Mr. Taylor held a service for the Chinese on the day that he fell asleep. His daughter, Mrs. Howard Taylor, was with him when the summons came, suddenly but quietly, as the venerable missionary rested in his room in the evening. His body rests in Chinkiang (Chen-chiang), the city of his early residence, and the burial-place of his first wife and their four infant children. Mr. Taylor's earthly tabernacle was laid to rest with a simple Chinese Christian funeral service in the presence of his two sons and forty China Inland missionaries.

WHAT THE MISSIONARIES HAVE DONE FOR THE NORTHWEST*

BY DON O. SHELTON, NEW YORK

Associate Secretary of the Congregational Home Missionary Society

An exhibit of the work of the heroic pioneer preachers of the Northwest, were it possible to make it, would unquestionably be of more absorbing interest to Christian people than any other part of the great Portland exposition. Such an exhibit would include pictures of new communities in process of transformation under the power of the Gospel. It would reveal hardships cheerfully borne and self-sacrifices willingly made in the interests of the Kingdom of Christ. It would show the vanishing of the darkness of sin and evil from countless homes and communities, and the emergence of characters and commonwealths dominated by the Christian spirit.

But while it is impossible, by the use of pictures or figures or charts, to make an adequate exhibit of the heroic living and noble achievement of the missionaries of the Northwest, it is possible to portray, in words, some of the magnificent results of their lives and labors.

The story of the events that led up to the entrance of the home missionaries in the vast Oregon country, and made possible conditions that were favorable to their ministry, is of deep interest. The acquiring, by the United States, of this immense and valuable section was the first important step. When, through the Louisiana Purchase, the claims of France to the Northwest territory were yielded, at once the United States government directed that it be explored. Speedily



MARCUS WHITMAN STATUE

* For photographs of Whitman College, the page from Mrs. Whitman's diary, and the hatchet supposed to have been used in the Whitman massacre, the author acknowledges his indebtedness to the Rev. Dr. S. B. L. Penrose, president of Whitman College.

an expedition was fitted out. In 1803 President Jefferson recommended to Congress that his private secretary, Merriwether Lewis, be placed in command of the party. The tour of Lewis and Clark, which began May 14, 1804, and ended September 23, 1806, has been referred to as one of the longest, most difficult, and most important overland journeys of governmental exploration ever attempted.

Throughout the years that followed this tour there were many controversies respecting the ownership of the Oregon country. It was not until over forty years after Lewis and Clark had finished their work of exploration that the United States came into undisputed control of this invaluable section. In the meantime the country was slowly settled by those drawn to it by the opportunity of commercial gain. Various trading companies were established, and became closely identified with the lives of natives and immigrants.

Men of Might Required

In 1821, by the union of these rival corporations, the Hudson's Bay Company was formed. It quickly became the most powerful trading organization in the Northwest. Its agents were alert, aggressive, resourceful. The company was so successful that Americans could not do business within the territory on the coast. It used its vast power in subordinating, or in exterminating, persons who interfered with its monopolistic methods. Summarizing the evil practises of the Hudson's Bay Company, Sir Edward Fitzgerald said: "It has stopped the extension of civilization and excluded the light of religious truth." By misrepresenting the condition of the country, by unjustly disparaging the character of the natives, and by other disreputable methods, the company sought to prevent immigration from the East.

But the men chosen for the stern task of founding Christian churches in this immense region had vigorous faith and robust natures, and ability to endure hardship for the sake of Him whom they served. From most of the severities and perils of that early frontier life they were not immune, but they were unfearing. To them, as to multitudes in a later time, the voice of the West was a trumpet-call to rigorous self-sacrifice.

Yes, man must sink or fight, be strong or die!

That is thy law, O great, free strenuous West!

The weak thou wilt make strong till he defy

Thy buffetings; but spacious prairie breast

Will never nourish weakling as its guest!

He must grow strong or die! Thou givest all

An equal chance—to work, to do their best—

Free land, free hand—thy sons must work or fall,

Grow strong or die! That message shrieks the storm-wind's call!

It was in 1833 that Gabriel P. Disosway, President of the Young Men's Missionary Society of New York, heard of the notable visit to St. Louis of Nez Percé Indians, of Oregon, in search of the white

man's Book. These Indians had been told by travelers of a Supreme Being and of that Book that revealed Him. Desiring the aid of Christian teachers, they made the perilous journey of three thousand miles to St. Louis. Arriving there, they were welcomed by General Clarke, Superintendent for Indian Affairs for the Northwest. They were generously entertained at theaters and dances, but did not find the Light they sought. Two of the four died at St. Louis, and the other two made their way homeward without the Book. One of the latter, in a farewell address at St. Louis, said:-

When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words.

Jason Lee's Statesmanlike Work

Directing the attention of the Church to these messengers and their remarkable mission, Mr. Disosway urged the claims of the Northwest. The call was heard by President Wilbur Fisk, of Wesleyan University. Through the Church papers he asked for two unmarried men, possessing the martyr spirit, who would minister to the Nez Percé nation.

For this important enterprise President Fisk chose Jason Lee, a missionary at work among the Indians in Canada. He was vigorous, athletic, stalwart—six feet three inches tall. He was appointed by Bishop Heading “to this *foreign* mission.” A little later Daniel Lee, a nephew, was designated as a coworker, together with Cyrus Shepard and T. S. Edwards, both laymen.

Till with sound of trumpet
Far, far off the daybreak call—hark!
How loud and clear they heard it wind,
Swift! to the head of the army!—
Swift! spring to your places,
Pioneers! O Pioneers!

Jason Lee and his associates went forth in March, 1834, and early in the following September arrived at Walla Walla, on the Columbia River in Washington. On September 28 Lee preached the first Protestant sermon ever heard at Vancouver. The mission founded by him was situated in the Willamette valley. He and his associates began at once to build log cabins, to till the ground, and to establish a school for Indian children. It was a rough log building, with a chimney made of sticks and clay, in which they held their earlier meetings.

Jason Lee was wise in his selection of mission stations. “To name the missionary stations that he selected from whence to work outwardly and touch all the land,” says Dr. H. K. Hines, “is to name the

controlling centers of education, religion, and trade in the Pacific Northwest of to-day." These were Salem, Oregon City, now a part of Portland, and Nisqually.

In 1838 Jason Lee lectured in the Eastern States, and urged Congress to offer to the immigrants a square mile of land in Oregon. His vigorous appeals led the Missionary Society of the Methodist Episcopal Church to appropriate \$40,000 to the mission. Fifty-three people, including ministers, mechanics, farmers, teachers, and a physician, sailed for Oregon, for the reinforcement of Mr. Lee and his coworkers.

The work of the mission advanced. A new station was founded at The Dalles in 1838. Within the next two years more than half of the Indians in the surrounding section were turned from darkness to light. In 1841 the first Methodist society was organized, with thirteen members. After Jason Lee retired, in 1844, another efficient superintendent succeeded him. With the increase in population the church grew. The special work for Indians went forward, but an urgent demand arose for a church for white immigrants. The latter work received increasing attention, and gradually became of chief importance. Bishop Hurst states that the firm foundations of Methodism in Oregon were laid, not among the Indians, but among the whites. In 1848 the work in Oregon was organized by the Methodist General Conference as an annual mission conference, and was included in the California conference.

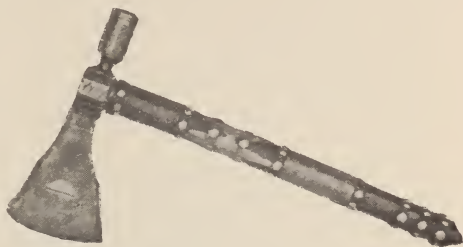
Marcus Whitman and His Achievements

In 1836, two years after Jason Lee began his fruitful toil in the Willamette, Dr. Marcus Whitman, a member of the Presbyterian church at Wheeler, N. Y., and the Rev. H. H. Spalding, of Bath, N. Y., were commissioned for missionary work in Oregon. Dr. Whitman, by personal investigation, became convinced of the need and choice opportunity of missionary work in behalf of the Nez Percé Indians, and early in 1836 he was married to Miss Narcissa Prentiss, and they began their long and arduous tour.

In those days the Oregon country was more remote from New York than are China and India to-day. The perils met by Dr. and Mrs. Whitman and their coworkers, in their journey westward, were even of a sterner kind than those met by men, who, like William Carey, went to India in 1793. The view held by Christian people in the East as to the remoteness of the Oregon country is indicated by the hymn sung in the country church, when Narcissa Whitman bade her friends farewell:

Yes, my native land, I love thee:
All thy scenes I love them well;
Friends, connections, happy country,
Can I bid you all farewell?
Can I leave you,
Far in heathen lands to dwell?

The story of the pilgrimage of Dr. and Mrs. Whitman, with the Rev. and Mrs. H. H. Spalding and Mr. W. H. Gray, is of thrilling interest. One of the most successful achievements of the tour was the taking of the first wagon over the Rockies by Dr. Whitman. It was extremely difficult to make a path for it, but he persevered, and proved that a wagon route over the mountains was possible. "You who have rolled over those vast plains and slept in your Pullman palace cars," said the Rev. W. H. Gray, Whitman's companion, "have never once imagined the toil and labor of that old off-hand pioneer, as he mounted his horse in the morning and rode all day in the cold and heat of the mountains and plains, to prove that a wagon road was practicable to the waters of the Columbia River."



THE TOMAHAWK SAID BY INDIANS TO HAVE BEEN
USED IN THE MURDER OF MARCUS WHITMAN

On September 2, 1836, Dr. Whitman and his associates reached the Columbia, homeless and among people who had no homes. But Christian white women had been brought safely over the mountains! That was a tremendous victory. The missionaries located as follows: Dr. Whitman at Waiilatpu, near Walla Walla; Mr. Spalding on the Clearwater River, one hundred and twenty-five miles eastward, among the Nez Percés.

The people whom they found in the Oregon country were without farming utensils or cattle. Dr. Whitman had taken out a quart of seed wheat. Eleven years afterward the fields had been brought to such cultivation that there were harvested between twenty and thirty thousand bushels of grain; cattle were numerous; beautiful gardens and orchards abounded. Within ten years an Indian school, established by Mrs. Spalding, had about five hundred pupils, and a church, with a membership of a hundred, had been founded.

In December, 1836, Mr. Gray went East for additional workers. The American Board responded to his appeal by appointing three new missionaries. Upon their arrival at Waiilatpu in 1838, with Mr. Gray, they became an effective force at Waiilatpu, Lapwai, and at new stations among the Flathead and Nez Percé Indians.

It was during the winter of 1842-43 that Dr. Whitman made his notable journey East. It is now conceded by the ablest authorities that his object in coming was to save Oregon to the United States. He interviewed President Tyler, Daniel Webster, and other government officials, urging the retaining of the Oregon country; visited his early home; and then went to the Missouri River for the purpose of

guiding a large company of emigrants who were about to start for Oregon. Dr. Whitman helped to form this company, and felt a personal responsibility for their welfare. The task of leading them through the wilderness and over two ranges of mountains was a gigantic one, but was accomplished. He reached home in October, 1843, and energetically prosecuted his work. This was more exacting than formerly, as some of the Indians had become disaffected during his absence in the East. As the years passed their alienation developed into hostility. Their estrangement was attributed in part to the misrepresentation and influence of Jesuit priests and the Hudson Bay Company. Dr. Whitman was urged to leave lest he lose his life. He



THE WHITMAN COLLEGE MEMORIAL BUILDING, OREGON

replied: "My death may do as much good for Oregon as my life can," and remained at his post until that fateful fall of 1847, when he and Mrs. Whitman and twelve others were brutally massacred.

Immigrants began to arrive in large numbers a few years after Dr. Whitman's death. Congress instituted a territorial organization, missions and churches grew in number and strength, and the great Northwest entered upon its career of increasing influence and power.

Other Important and Influential Beginnings

In the last letter written by Dr. Whitman to the American Board, in 1847, he earnestly plead that the Gospel be preached to the whites in the Oregon country. He desired that the American (Congregational) Home Missionary Society and the American Tract Society should enter the field without delay. The fact that the former society,

go to Oregon. Dr. Atkinson replied: "I am destined to go to Oregon, and to Oregon I must go." Early in 1848 he began his ministry at Oregon City, and it became immediately influential. He was not only an able preacher of the Gospel and efficient pastor, but an effective promoter of the best interests of the commonwealth. It is said that a



G. H. ATKINSON

Pioneer Congregational Home Missionary in Oregon

series of articles by him, in which were considered the varied interests of Oregon, in *The Oregonian*, won the attention of Congress and the government.

When Dr. Atkinson began his labors there were two Presbyterian pastors in Oregon—the Rev. H. H. Spalding, the associate of Dr. Whitman, and the Rev. Lewis Thompson. With a small herd of cattle the latter had wearily journeyed from Missouri to Clatsop Plains, on the Pacific, directly south of the mouth of the Columbia. There he made his home. Pasture was abundant, the climate equable. On September 19, 1846, he founded at Clatsop Plains,

with a membership of four, the first Presbyterian church in Oregon. Other early Presbyterian home missionaries in the Northwest were the Rev. E. R. Glory and the Rev. Robert Robe. On November 19, 1851, at the home of Mr. Glory, near Lafayette, the Presbytery of Oregon was organized. The first Presbyterian church at Portland, Oregon, was founded on January 1, 1854, by the Rev. J. L. Yantis, D.D., with twelve members.

Another pioneer missionary of large influence and usefulness in the Presbyterian Church of the Northwest was Aaron L. Lindsley, D.D., LL.D., who became pastor of the first church of Portland in 1868. He unstintedly devoted his energies to evangelism. His coming, it is said, marked the beginning of a new era in religious work in the Pacific Northwest. "The Indians of Idaho and East Oregon felt his beneficent touch; the Chinese shared in his sympathy and interest; while both he and the grand Church to which he ministered lent a helping hand to every struggling community and to every worthy interest." The church of which he was pastor founded eight other churches in Portland. He also organized twenty-two other churches outside that city.

As early as 1845 the Baptist Home Mission Society had its representative in Oregon, four years preceding the organization of the terri-

tory. In the preceding year a Baptist church had been organized at West Union. The pioneer Baptist missionary was the Rev. Ezra Fisher. He began his labors in Astoria in April, 1845, and continued there one year. Reporting his 2,500-mile tour, he said that he had walked farther than the whole distance, bearing his full proportion of the services to the company. He keenly felt the responsibility of his position, but severe difficulties did not depress him. Even such obstacles as those described in the following sentence did not overwhelm him: "We have but one church in Oregon; only two of the members live within twenty-five miles of the place of organization, so that all efficiency by church organization is lost; and those that have immigrated the past season are generally poor and but just able to provide temporarily for their immediate wants."

Eight months after Mr. Fisher began his work he was reinforced by the Rev. Hezekiah Johnson, who located at Oregon City, and remained there two years. In a letter written December 19, 1845, Mr. Johnson described his experiences and outlook. When he arrived his money had been spent, and his family needed clothes and provisions. "I have heard but one Baptist minister of good standing," he said, "in this country besides Elder Fisher and myself, hence you may see that we have enough to do and that we have come to the country none too soon."

The first Baptist church on the Pacific coast was built at Oregon City in 1848. In that year, also, the first association of Baptist churches in Oregon was formed. After ten years of home mission labor in Oregon, twenty Baptist churches were reported, with a membership of 674.

This is the record of the typical beginnings of evangelistic zeal in the Northwest. Representatives of other denominations were faithful and heroic in their labors, and their self-sacrificing ministries were no less fruitful in results. The Disciples', Episcopalian, and United Brethren

churches were an early aggressive force, cooperating with the denominations previously mentioned.



FIRST BAPTIST MEETING-HOUSE, OREGON CITY

Some Results of Pioneer Work

Among the notable results of Northwestern pioneer missionary effort that can be summarized are the following:

1. The Indians were taught to till their own soil, and not to wander over the mountains, among antagonistic tribes, in search of food.



REV. ROBERT ROBE

2. The early missionaries learned the language of the Indians, and taught the children to read and write.

3. They published for the Indians school-books, a code of laws, a small hymnal, and the Gospel of St. Matthew, the missionaries themselves being type-setters, pressmen, and binders.

4. Churches were organized among the Indians. One was founded by the Rev. H. H. Spalding, with ten or more Nez Percé members, of whose conversion he had proof. "Travelers, miners, and immigrants who frequently met those Nez Percés bore remarkable testimonies to their honesty and friendliness, and to their habits of family prayer."

Dr. Atkinson states that five hundred of these Indians continued to be enrolled as faithful and worthy members of the Presbyterian church.

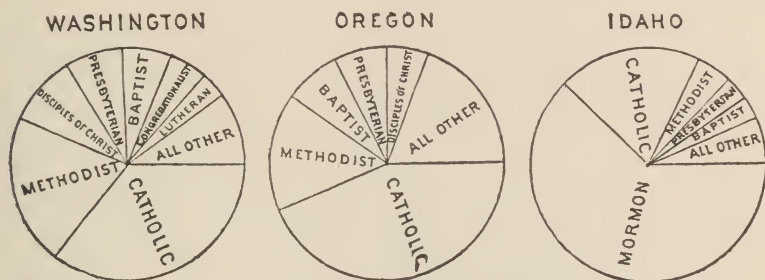
5. Christian educational institutions were established. Reference has already been made to the Willamette University, established by Jason Lee. At Walla Walla, Whitman College has been founded in memory of Dr. Whitman. In other sections of Oregon and in Washington and Idaho strong home mission colleges give evidence of the breadth of view and Christian zeal of the early missionaries.

6. A keen moral sense among the people has been developed. Recently, in the State of Washington, two bills were passed, one making it a felony to open a barber-shop in the State on Sunday, and the other a gambling bill, making it a felony to conduct or to take part in any gambling game whatever.

7. Strong, aggressive churches have rapidly multiplied. In less than thirty years after Jason Lee and Marcus Whitman began their ministries, the labors of the brave and devoted pioneer missionaries brought forth a rich harvest of organized church activity in the great Northwest. In 1870 there were the following denominational organ-

izations in the Oregon country: Baptist, 31; Christian, 30; Methodist, 113; Episcopal, 19; Congregational, 10; Presbyterian, 24; United Brethren, 13; Roman Catholic, 28—a total of 268. The value of property owned by the churches in 1870 was \$350,000.

During the twenty years that followed an era of unexampled home missionary activity was entered upon, and there was remarkable fruitage. In 1890 there were in the three states of Oregon, Washington,



(From "The Religious Forces in the United States," by Dr. H. K. Carroll)

CHURCH MEMBERSHIP OF THE LEADING DENOMINATIONS IN 1890

and Idaho 2,108 churches, with 153,358 communicants, and with church property valued at \$5,519,085. This marvelously rapid growth in the number of churches and in the value of property bears remarkable testimony to the zeal and efficiency of the self-denying missionaries.

The Present Opportunities

Magnificent opportunities for home mission initiative and enterprise still beckon. There is still a frontier. Churches in many sections of the great states of Washington, Oregon, and Idaho still require the aid of their home mission boards. In these three states last year the Methodist, Presbyterian, Baptist, and Congregational home mission boards helped financially 769 churches. The continuation of this aid until these churches reach self-support is imperatively demanded.

And there are forceful calls for extension! Here are two paragraphs from the experiences of present-day workers which portray vividly the need of reinforcements at the front. This is the outlook from the point of view of the Presbyterian Home Mission Board:

Curry County, Oregon, is not less than one hundred and twenty miles long. Into this entire coast we have put one man, because of necessity. There is no minister of any other church solely engaged in the work of the ministry except ours. We have organized the church of Curry County. We located our missionary as near the center as possible, and then instructed him to work both ways, up and down the coast. His appointments are at Langlois, in the extreme north; Port Orford, sixteen miles south, with outstations at two schoolhouses; Wedderburn, thirty

miles south of Port Orford; Gold Beach, one mile south of Wedderburn, but across the river, with no bridge or ferry; Pistol River, thirty miles south of Gold Beach, and Chetco, still thirty miles farther. In the winter time this is simply impossible, but in summer, by persistent horseback or stage travel, it is done.

While on one of his tours in the Northwest, friends said to one of the most alert and faithful of modern home mission board superintendents, the Rev. J. D. Kingsbury, of the Congregational Home Missionary Society:

"Do you know about Pearl?" "Why, what is Pearl?" he inquired. "Why, a mining camp up in the mountains here, where they have never had the Gospel." "How far away?" "Twenty-five miles." "How do you get there?" "On the coach." "When?" "To-morrow morning at seven o'clock." "So there we were," says Dr. Kingsbury, "with a full load—you want to go with a full load to keep those springs from tossing you up into the air and down on the floor of the stage, you know. Up over the mountains and down through the cañons, and by and by down on the slope there is the little camp of Pearl. The telephone had borne the message: 'Will you listen to me in the schoolhouse? I am to preach the Gospel in the schoolhouse to-night.' A large building; it was crowded full—as many men as women. I never preached the Gospel to a more attentive crowd. And after the preaching service they gathered about me and said: 'Oh, we never have had a church here, nor the preaching of the Gospel. The nearest church is twenty-five miles on the one side and eighty on the other. Can't we have the Gospel?' *And I began to realize that that was a little bit of the frontier.*"

Loud and many are the calls of the frontier to-day for vigorous churches, for strong preachers of the Gospel, for men as sturdy, as steadfast, as self-denying, and as aggressively evangelistic as were the noble army of pioneer missionaries in the Northwest.

FOREIGN MISSIONARIES IN COUNCIL

INTERNATIONAL MISSIONARY UNION—TWENTY-SECOND SESSION

BY REV. J. T. GRACEY, D.D., PRESIDENT

There is a great difference between a missionary meeting and a meeting of missionaries. Among those present at the International Missionary Union in June were authors who have reduced the unwritten languages of peoples who have previously had no book form, or letter, or printed page; women who have translated many American books—often college text-books—into the languages of the country to which they have gone; physicians who have established hospitals; men who have been decorated by foreign powers, eulogized in the British Parliament, and commended by the United States government for their extended educational endeavors in building up schools and colleges;

evangelists who have opened the door of the Kingdom to thousands of souls in foreign lands.

Rev. T. J. Scott, D.D., has been forty years in India; he was one of the charter members of the "Union" when it met originally at Niagara Falls in Canada, and preached the annual sermon this year. He wrote directly afterward: "Here returned missionaries sit around the camp-fires of the world's evangelistic campaign, and listen to the war-council of bronzed and scarred veterans. From the land of burning suns and from the frigid north, where the aurora borealis flares and flashes; from the isles of the sea; from ancient lands, where an effete Christianity must have new life; from the great fields of old and wonderful civilizations, like Persia, India, China, and Japan, they come. It was a rare privilege as contingent after contingent filed to the platform to hear their story."

John R. Mott calls it unlike any other institution in the world: it is wholly unique. Mr. David McConaughy, who has recently been made vice-president of the Union, says: "The proceedings afford a panoramic view of the progress of the Kingdom of Christ in all lands, which is indeed unique."

Reports from Africa

From Africa it was reported that a new mission had been begun in Gazaland, Portuguese East Africa, a memorial of Mrs. Sydney Strong, who went thither with the deputation sent by the American Board last year. Dr. Strong and his friends have provided six thousand dollars to secure buildings at Beira, and Dr. Bunker has been assigned to open this mission.* He will begin with a Gazaland boy educated in Natal churches. This is a much greater undertaking than the Christians at home appreciate. All the conditions of this work are new. "Patience! patience! patience!" is the motto of Africa quoted by the missionary who is the new appointee. Writing from the front, he says: "The climate must be braved and tested. The mountain of superstition must be moved, and in this case it is deeply entrenched on the European traffic in rum and prostitution."

Rev. Francis W. Bates, who has been in Africa since 1887, acknowledged that the people had many good qualities: they are brave and honest. But the foreign rule has brought greed for gold, and lust and passion of men. There has been one great scramble for this great continent, until to-day there is scarcely a foot of it which the natives can call their own. In China the opposite policy has obtained. Mr. Bates once stood before a heathen king, to tell him why they had come. The king replied: "You have been too slow." It was a terrible comment. England has, perhaps, done more than any other nation to advance the Africans; she has helped educational matters, but she has

* See p. 445, June number, and p. 558, July number.

a great load to answer for in the sins of omission in the past, and to-day is piling up for herself a new load of sin. The American Board began work in Natal seventy years ago, and in the last ten years they have a self-supporting church in that country. Not a penny of American money has gone to its support; but the missionaries can not put all the burden on the natives—a part of it belongs to America.

Rev. William C. Bell said they had been working in Portuguese territory for seven years. The people are anxious to go to school. They met with the difficulties of the rum traffic, but there are two hundred boys and girls under their direct control. They try to find work for them to do through the industrial department, at wagon-making and carpentry, and they become largely independent. Graduates are accepted by ballot at a monthly meeting, and can not join the industrial association unless they are Christians, and the candidate is put on probation for months after he has made his declaration, and he can not be successful unless he is willing to take part in the evangelization of those about him.

Mrs. W. C. Johnstone reported a church of two hundred and six members and two hundred and sixty in the inquiry class. In German territory the government asks that the missionaries teach German if they teach any language in addition to the vernacular. They are, therefore, seeking German missionaries. The greatest trouble on her heart was the condition of the girls; they are all wives. She said: "I was going to have a class of girls and no married women. But they become wives so young. I started with all wives. They were from six to thirteen years of age. All the men's wealth is in their wives. Sometimes they will say they are not going to get any more. They have said this when they then had twenty-five wives. They are rivals of a chief who has a hundred, so they are giving up something. The young African Christians can not carry rum, and they have been known to come back sixty miles empty-handed rather than carry rum for the trader. Many are afraid to go to Africa lest they will die there, but all do not die who go there." She told of one missionary who had been on the coast for thirty-five years, and two ladies who have just returned who have been there twenty-five years.

One missionary reports from the Kongo region:

I have been disappointed at the stand the Kongo Conference took in the troubles and atrocities there, but for some reason they did not present a united front to the government. The Belgians have not granted anything to the agitators nor to the diplomats; whether they will do so or not I do not know.

England does not want the Kongo. Belgium is only beginning the work of governing natives. England did not always treat natives rightly. It is what all sailing was supposed to be in the Philippines. This is a large country. Some parts of it are governed fairly well. There are grand statesmen—and plenty of bad ones, that is true. I

think the real trouble is with the concessionaires. There is no doubt but that there are large monopolies. How to stop the thing I do not know, except by agitation.

There is one fact, and that is, that the natives will do nothing except by forced labor. They ought to have a better recompense, and not be worked and driven to death, as they are at present.

The mission work of the Protestants is going ahead and being blessed, but we can get no more stations while this agitation is going on. In the meantime priests and nuns are coming out by the hundreds, and getting all kinds of facilities and help from the state. I do not find that the officers of state love the priests at all, but it is the policy of Belgium to be helpful in every way. We can grumble all we like at the Belgians, but if it were French, I think, we would have been turned out long ago. I believe that the basis of all that they say against the state is true, but not all over the country and not of all state officials. W. T. Stead, in an interview with Mrs. Shelden, gave my views as near as any one. Things are bad, but I am quite sure they are better than they were. They have fixed it; now let them be extended.

Let responsible men from home be sent out every year to visit the whole country. I would say the same of the missionary societies. There is too much one-man power. Very few men can be trusted with arbitrary power. The missionary and the state officer both have it without much supervision. One man abuses it, another man is good for nothing, and goes backward himself instead of leading the natives forward. The government ought to have a dozen good schools that the natives look forward to. I think they have one at Boma.

The Protestant missions have done real good work in education. The New Testament has been printed in the dialect of the Lower Kongo, and about fifty other books. Just now the Bible is coming out in Ki-Kongo, published by the British and Foreign Bible Society.

I have suffered much from the state oppression in the measure of the rubber, when four thousand of our people fled from that State to French territory. I have been in seven places on the Upper Kongo and eight places on the Lower Kongo. Some of the people that are at home only see one side of a thing.

Rev. Samuel J. Mead, of Angola, West Africa, sent the following interesting information in regard to the opportunities in his field of labor:

Trade and civilization have opened up Africa, the richest gold and diamond mines in all the world have been successfully operated, and yet on the larger portion of the "Dark Continent" the white man has not placed his foot. As each year has rolled by, new roads have been opened up, rivers have been explored, and the sharp trader, eager to gain his fortune, has left his trail, so that the missionary can now enter the very center of the land with comparative safety and ease. There is a fear that the Church will not enter this open door, that she will not see the advantage of using this stepping-stone, or will fail to avail herself of it. Delay will mean great loss. The millions in the interior are dying in the dark, without any one to tell them of God's great salvation and His love for all mankind. Bishop Taylor said, as he rested on one of his journeys, and by one of the graves that marked the trail that reaches across Africa (and he said

it with tears in his eyes): "They are dying like sheep, and there is no one to tell them of Jesus."

We at the front have never seen the time when we were better prepared for an advance into the interior than now. In our printing press the Rev. Herbert C. Withey has trained boys who are doing effective work in printing literature in the Kimbundu language, Bibles as well as other books, which enable the missionary, through his interpreter, to do work at once. There are no greater missionaries than those heroes, men or women, who will go into the interior of Africa to do what seems to be the lowliest part of work—that of reaching the children, esteemed by many as the minor part in the working out of the missionary problem. The young children must learn the elementary principles of all, being the destiny of all mankind. This, to some, is a very small work. This teaching the half-naked heathen, day by day, the very alphabet, is plodding work, but the result will be glorious, and we should ever keep in mind sowing under God for future generations; we must not look for all the harvest in our day. We must labor on in patience and endure as seeing the King. Many are the prayers that are going up for Africa. May God still lay the burden on His people. It is well to quote the saying of one who said: "I can see a bright day dawning for Africa."

Many years ago, as we were going to a conference at Pungo Androngo, at an encampment where we were to stay over night we had one faithful listener, a woman slave. Telling her of Jesus becoming our substitute, and that in dying for us He became our Savior of soul and body, she wished me to repeat again and again. Finally, to make it more sure that she would remember it, she wished me to teach it to her on her fingers. I asked her to hold out her hand, and I bent down her first finger, and said: "God died for you"; then bending down her second finger in the same manner, I said: "If you believe in Jesus and receive Him, you are saved and happy forever." Bending down her third finger, I said: "If you deny Him and believe not, you will never know the God of love, but will be miserable forever." She repeated this over and over, bending down each finger, with eagerness to know the truth and to remember it. She moved away, and we saw and heard no more of her for a year. One day, while we were in the yard, this same slave came running in, leading her child by the hand, and said: "I remember my lesson," and, bending down her fingers, she repeated over, word by word, that which had been taught her by the way, and with great joy beaming in her face, she said: "Look here!" as she lifted up her child by his hand, "I know what you said is true; see him; this child was sick with the smallpox. We called in the heathen doctor; he grew worse; I told Jesus, and He saved him." This is only one case out of many where the seed sown by the wayside has taken root and borne fruit. Who are the ambitious ones for such seed-sowing? God takes care of His work and His workers. Africa is one of the last dark corners on His earth to be enlightened, and the reward is sure to him who endures "unto the end."

Present Opportunities in China

The late Rev. J. Hudson Taylor expressed the conviction that there were never greater opportunities than to-day in China. At least five thousand Chinese have gone to Japan for education. The high officials are following our methods, and are establishing schools

for Western education. In the Province of Fuchau a prefect has closed two large temples, and transformed them into schools for teaching Western branches just as are taught in America. Our books are being translated into Chinese, and in their cities they have opened schools for teaching these branches. The Viceroy of Nanking visited in person one of the mission schools, and, after praising their education, said: "After all, young men, the religion of Jesus Christ is deeper than the religion of Confucius." The high officials are anxious to model their schools after the schools of America. A year ago a committee of four came to his house with a document written in letters of gold, looking to the establishment of a girl's school at Hangchow. These were not Christians. There are other such schools. The Chinese are great book-makers, and know what these books are. They do not treat of anything but Chinese subjects, but these young men demand a knowledge of things of the world outside. In Shanghai the professors were so conservative that they demanded that the students give up the reading of the magazines. The young men left the college rather than be prohibited from reading these articles. Mr. Mott held four conferences in China, and these were more largely attended than any outside of America. Mr. Mott found in his travels round the world no field so encouraging as China. They came from the teachers and scholars of all parts of China. These were the best that could be made up in all of China. Old China is passing away, and new China is rapidly coming in. The Young Men's Christian Association began in China with the largest number of any country in the world. There are twenty-seven auxiliaries now in China. Mr. Mott says the opportunities and possibilities for educational work in China are greater than they ever were. Mr. Mott was asked: "If you could make a choice for the rest of your life, what would you do?" He replied: "If I could make a choice, I would unhesitatingly give all to China, and then work for the young men of China." Mr. Judson called attention to the Viceroy of Nanking, who, a few weeks before, was present at the closing services in the Episcopal church, and invited the graduates to visit him the next day. He conferred upon them the Chinese degree. The theological students refused these, as it would be incompatible with their obligations to the Church. He offered to send these graduates to Europe for a postgraduate course, and perhaps in a short time these graduates may be back. The viceroy ordered a large consignment of Bibles to be distributed among the officers, that they might judge for themselves. He has taken an active part in the protection of missionaries in times of trouble, and has helped to protect their lives and property under his administration. It is men like him that are molling China, who will not, after a little, be a "yellow peril," but a handmaid.

Mr. Taylor told of a Chinese who became a Christian, who was

last year a delegate to the General Assembly in America. His family were heathen and worshiped idols, and he begged to spend his vacation in the school premises rather than go home, where he would have to worship idols. How did he come to America? He became a teacher and elder in the church among Chinese. One day they wanted some one to come to the St. Louis Fair, to take charge of an exhibit. They were looking for some one to trust, to give a correct rendering of the business and the money. They came to the missionaries. The young man had a reputation by this time, and they asked for him. It was that way that he came to St. Louis. The Presbyterians made him delegate to the General Assembly.

The Insane in China

Rev. Charles Selden, M.D., told how, thirteen years ago, the thought came to him, as a chemist, to go to South America—that it would be possible to do Christian work there. He was, however, led to China, thinking to do orphanage work there. He found, in course of time, that that was not to be his work, but that the Lord had a very different line of work.

Dr. J. G. Kerr spent forty years in medical service under the Presbyterian Board. He felt the need of an insane asylum, and for many years tried to start one, but he received no encouragement. Toward the end of his life, by his own generosity, he started one, the first, and till now the only one in the great empire of China. There is a theory among the Chinese that insanity comes from a great quantity of phlegm taken up by the stomach and choking it. The stomach means to them all the inside organism. The families of the insane will speak of their condition before them. Many are perfectly conscious that they are insane; others are unconscious of it. Dr. Kerr's work is independent; no society is back of it. Dr. Selden says:

In case I should have to go away there is no one to leave in charge of the work except the Chinese. I have a very competent assistant, but I do not wish to leave the work to him. I hope to build a hospital which will move up and down the river from Canton and along the creeks, remaining just a few weeks at a place. Then, in case of my breaking down, or my family being ill, I can send word to my colleague and have him come. Dr. Kerr during his life educated about one hundred and fifty young men and young women, and sent them out. There are now in Canton a large general hospital and a woman's hospital, with a nurses' training home, and soon there will be a children's hospital, besides the insane hospital.

The Crisis in Japan

In view of the extraordinary providential preparation of Japan to receive the Gospel—by her history; by her acceptance of Occidental civilization; by her intimate relations with Christian nations; by her universal education and absolute religious liberty—Japan's mission-

aries expressed the thought that she appeals to the Christian world. They emphasized the growing sense of inadequacy of Shintoism, Buddhism, and Confucianism to meet the wants of the people, and the danger from her being without religion. The views of her best people concerning the competency of Christianity to meet the demands of the hour religiously was shown. The fifty millions of Japanese, of whom only a fraction have heard of the actual teaching of Christianity, and the influence which Japan will necessarily exert hereafter in the world, as the twentieth century Occidental civilization, were dwelt upon. Japan as a nation which bids fair to have most to do with the Western nations, especially with the religious reorganization of the Far East, exerts an influence which will be a help or a hindrance to the best progress of civilization. They laid a special stress on missionary work in the future relation of Japan. The missionaries from Japan thought the late wars, eminently that in progress with Russia, would have a sobering effect on Japan. In view of all these circumstances, they thought it would be a moderate demand that the churches be asked to double the present force on the field, and that the means at their command be vastly increased.

Miss J. S. Vail, twenty-five years ago, entered Japan, and in outlining the Methodist schools she said she gave the history of all mission schools, for the battles and victories have in the main been the same. One bright May morning she found herself looking into twenty-five pairs of bright, searching eyes, which, twenty-five years later, were exchanged for two hundred in cadet blue with brass buttons stamped with the school. There were now in the school, in collegiate and academy department, four hundred and thirty-seven, thirty of whom are in the theological department. Was all this, she asked, worth contending for? "Oh, the weary days and troubled nights!" Technically no foreigner could hitherto own property on Japanese soil, and the beautiful site of twenty-five acres was the property of one Japanese. Thank God, he was true to us then, and has been ever since! The students of the school got together secretly, and sent to the Board at New York a constitution, which resulted in an understanding which led to a calm which lasted until the minister of education, one day, brought out of a pigeon-hole, a rule which had been more honored in the breach than in the observance, until its very existence had been forgotten. It was to the effect that no institution enjoying government privileges should be allowed to hold any religious services in the school-building. The government "privilege" included freedom from military conscription while pursuing a course of study. In all other schools students were subject to draft. The mission took the position that, let their school be reduced in numbers as they might, they would have religious schools or none. "But you have got to obey the law of our land, and you must find a new school home," they were told. It

was now August; it would be impossible to find any place before September 1, on which day the term opens. "What is the latest moment we can give up the privilege and institute Christian worship?" we inquired. "In April," was the answer. We had put ourselves on record, as not for an instant voluntarily giving up the public worship of Christ within our walls, but were obliged to yield to the law of the land. This we did, and opened the school with a half-dozen scholars. The native Christians and the missionaries tried to show that the edict was contrary to the spirit of the constitution. This resulted in a complete victory; the edict was reversed.

Later valuable school privileges were granted. The students of Christian schools were to be admitted to the higher government institutions on the same basis as graduates in government middle schools. Miss Vail has never before, in a public assembly, given anything bearing on the case.

She gives the following incident, to show what a Christian student can do among the Japanese. It was at the time of the China-Japan war. We admired the soldier students' new uniform and bright sword (the Samurai boy's pride), and with suppressed and forced smiles we bade them God-speed. It was the night before the battle, and the Christian Japanese sought comfort in his Bible and hymn-book. The battle is over, the dead have been buried, and all is still. At evening our hero walks around the old deserted forts and meets an old Christian Chinese. They need no introduction; they could not converse by lip language, but they could both read the Chinese character. The Chinaman said: "Our missionary, with his wife, has been obliged to flee, for my countrymen who do not know Christ sometimes kill foreigners. You Japanese have taken our little church, and filled it with guns and ammunition." A conflict arose in the Japanese soldier's heart. Should he venture in his commander's presence and confess his Christian faith, and make a request for his Christian brothers? Yes, he must do his part. Wishing to have the place cleared of gunpowder and guns of the Japanese and Chinese Christians to worship their God on the morrow, he applied to the commander. "A bold request," said the commander, "but you have been a good young officer. You don't smoke, you don't drink, you have been brave and true and kind to your rough comrades, and you shall have what you request." And on the morrow they who had yesterday stood facing each other in battle, together sang the praises of the Prince of Peace.

Dreadful Conditions in Turkey

Communication from Turkey was presented by a missionary whose name we do not give only because we have no authority to present the same, not because the facts are not public. He said that he would ear-

nestly beg that the attention of the convention be invited to the dreadful conditions existing in this land, and especially at the eastern end of it, and that they lift up earnest and believing prayer to the Ruler of Nations that He will speedily intervene for the relief of the great suffering and need which exists. The conduct of the government seems to imply that its purpose is to exterminate the Armenian population, if not by massacre then by intolerable oppression. Taxes are being collected with entire heartlessness, while the protection which should be the return for taxes is entirely withheld, and the people are reduced to the very verge of starvation, while a good many are passing beyond the verge, and the want and suffering are pitiable. Life for them is becoming almost unendurable on account of the suffering seen all about them, and the numberless appeals which are beyond their power to meet, and the nervous strain of it all, which is far greater than that of their regular work, heavy as it is.

Woman's Work for Women and Children

In the afternoon which was given to woman's work eleven women were introduced, whose aggregate years of work was three hundred and forty years. There were present three candidates from Folt's Missionary Institute, two going to India and one to Africa. Mrs. Mills gave an account of the first school for the deaf in China, which she had established in 1898. The Chinese, she said, had not considered the deaf capable of being taught, and before they can be induced to provide for the education of their deaf children it must be demonstrated to them that the deaf can be educated and that it will pay. In the few years since the school was established methods have been developed and translated into Chinese, and books printed. The deaf have been taught to read and unite the Mandarin Chinese characters, to speak Chinese, and to read the lives of those who speak to them. Four boys have graduated and are teaching. This is the first and only school where teachers can be trained for the four hundred thousand deaf in the great empire. No provision has as yet been made for the girls on account of lack of accommodations. Mrs. Mills' school is undenominational.

Mrs. T. C. Winn, of Japan, has introduced crocheting, and found it was taken up readily by the women. She has also taught the women to do foreign cooking, as they were anxious to learn, and she found it a great opportunity for teaching Christianity.

Miss Clark, who had been in South Africa for seven years, referred to the twenty-one native churches which were all self-supporting; also to the fact that the school for boys with which she had been connected gave a missionary to assist in opening new work at Beira, Portuguese East Africa.

Dr. Anna Young, who had been to Ceylon for several years as a

medical missionary, told how this work was meeting the needs of the Hindu women. In the northern part of the island there are two hospitals—one general, the other exclusively for women and children. These institutions in the midst of a heathen population are great educators.

Miss Best, of Korea, declared Korea was a weak nation, unable to govern herself. Her work lay in Northern Korea, and has been among the country churches. The policy has been to hold training-classes among the men and women. In the first class of twenty-seven women, in some cases they were known to have walked a hundred miles to attend the class. It now numbers some three hundred. They bring their money or their rice to pay their way.

Medical Work

Dr. Anna Scott went as a missionary to Southern China in 1889. Sometimes she would see the dead bodies of the little castaway girl babies, with dogs devouring part of a child and pigs devouring another part; sometimes there would be three little girl babies floating on the river at once. There were, as a rule, castaways if there were more than two girl babies in a family. Their excuse was that they were very poor. They would ask whether to throw them away, or let them grow up and half or wholly starve to death. The poverty was very great, the common salutation being: "Have you eaten sufficient?" To which they would often reply, because of their pride, they had enough, when they had had next to nothing at all. The native doctor knows nothing of surgery, and will not practise it. Many times the women were put on the floor to die, because they were too poor to buy another bed. A bed would be spoiled if any one were to die upon it. The vermin literally swarm over the body. It seemed to her that she aged twenty years instead of five. She had led many of the poor women to trust in Jesus. There are many women brought to Christ by the medical profession. She had her country dispensary; she had two hundred patients in a day.

She was in Assam thirteen years, and fifteen years in China. Her work was among the Christians, but she could not confine it to them. A few opium-smokers would come, and she would average one case a day. She had treated four hundred opium-smokers in a single year. She thought in this country nothing was known of the terrors of the opium habit.

Miscellaneous

Among the nineteen that died during the year were three officers, of which special mention was made. Mrs. Thayer, the secretary, was the all-important member of the officers on whom all the rest had come to lean. She was also the representative of the Sanitarium, and all centered in her. Among her last prayers was one for the success

of the Union. Dr. T. L. Gulick had attended the sessions of the Union since the second meeting at Niagara Falls, Ontario, and Dr. C. W. Cushing since the meetings at Thousand Island Park. These officers were greatly missed.

The last news of a death was that of J. Hudson Taylor. It reached the meeting by cablegram the day preceding the opening session. Mr. Taylor had been a member since the fifth meeting, held at Bridgeton, New Jersey, seventeen years ago, which was the home of Rev. W. H. Belden. At that session Mr. Taylor is well remembered for his rising early for private prayer. He had been accustomed at this time to solicit a blessing on the missionaries whom he had throughout China. He will be distinguished for seeking to place two missionaries in every one of the provinces then unoccupied, which was eleven. Others have sought to send missionaries, as he did, without any guaranteed support, but none had sent them into all the capitals at that time, as he did. He will ever be remembered in that connection.

The officers of the Union for the year following, except the Board of Control, are: J. T. Gracey, president; David McConaughy, vice-president; Horace A. Crane, secretary, and C. C. Thayer, treasurer.

NEW MEMBERS OF THE INTERNATIONAL MISSIONARY UNION

Archer, Miss Annie L.	Japan	Johnston, Mrs. W. C.	Africa
Austin, Miss Laura F.	India	Judson, Rev. J. H.	China
Bates, Rev. Francis W.	Africa	Judson, Mrs. J. H.	"
Beattie, Rev. James A.	India	Lyon, Rev. James	India
Beattie, Mrs. James A.	"	Lyon, Mrs. James	"
Bell, Mrs. William C.	Africa	Means, Miss Alice	"
Bement, Miss Frances K.	China	Mendenhall, Frederic	China
Bement, Miss Lucy P., M.D.	"	Mills, Mrs. Charles	"
Best, Miss Margaret	Korea	Moorhead, Max Wood	India
Brown, Rev. Hubert W.	Mexico	Palmer, M. B.	Chile
Chester, Mrs. Edward	India	Robinson, Rev. J. Cooper	Japan
Clark, Miss Hattie	Africa	Robinson, Mrs. J. Cooper	"
Crawford, Miss Mabel L.	China	Sanders, Rev. Frank K.	Ceylon
Crummy, Rev. Eber	Japan	Scott, Mrs. Anna K., M.D.	{ Assam China
Cummings, Rev. J. E.	Burma	Selden, Charles C., M.D.	"
Dye, Rev. G. R.	"	Selden, Mrs. Charles C.	"
Fraser, Rev. Andrew L.	"	Tenny, Rev. Charles B.	Japan
Fraser, Mrs. Andrew L.	"	Tenny, Mrs. C.	"
Gilmore, Rev. David	Burma	Theal, Mrs. Annie	N. A. Ind.
Goodwin, Mrs. E. B.	India	Todd, Miss Grace	"
Hallman, Miss S. B.	Africa	White, J. Campbell	India
Hallock, Rev. H. G. C.	China	Winn, Rev. Thomas C.	Japan
Henry, Miss Anna, M.D.	"	Winn, Mrs. Thomas C.	"
Jones, Rev. Ephraim H.	Japan	Young, Miss Annie, M.D.	Ceylon

OBSTACLES TO CHRISTIAN MISSIONS IN CHINA—II*

BY TONG KWOH ONN, SHANGHAI, CHINA

2. *The Attitude of Missionaries Toward Ancestral Worship* (Continued).—The Chinese do not look upon Confucius or their ancestors as gods, but as men to whom especial honor is due. But granting that there is an element of idolatry and superstition connected with ancestral worship, are the missionaries and the Christian Church ready to incur the responsibility of maintaining their present attitude without making a last effort to purge the practise of its idolatrous nature and bring it into harmony with the Christian faith? If the Church does not prohibit native converts from prostrating themselves before their living parents, to render them honor and respect, why should they interdict acts of veneration before their parents when dead? If the Chinese must continue to offer the same homage and veneration to their dead parents as when they were living, why can not the Church allow them to do so, excepting that instead of setting up the usual tablet, a portrait or photograph might be used in its stead, and that it is distinctly understood that no Divine attribute is to be ascribed to the souls of the dead?

In the history of the Roman Catholic propaganda we find that they pursued a very different policy. Referring to their methods, a writer says: "From the outset they have sought to adapt themselves to the people and to the popular need. They may have gone too far in becoming all things to all men, but their idea is worthy of careful consideration in our day of national transformation and new needs." Above all things, an active combative spirit is to be discouraged and avoided. If the Christian faith is to be planted in China it must be made to adapt itself to the surroundings. This was the policy adopted by the apostle Paul. The foundation is to be Christ, but the building is everywhere to be reared with new materials adapted to the locality—not with the decayed débris of theological dogmas, much less of the hay and stubble of bigoted sentiment. Hence it is not the duty of Protestant missions to propagate prescribed forms of theology, dogmatic sentiments, modes of worship, church government or customs, but rather to spread the Gospel of Jesus and implant the new life of fellowship with God in Christ.

The Rev. John Ross, in his essay on ancestral worship, quotes a *Taotai*, a Chinese official of high rank and a Christian believer thoroughly acquainted with the Old and New Testaments for years, as saying that there was one thing which debarred a great many of

* We do not, of course, endorse all the views of the writer of this article, but believe them worthy of serious consideration, if for no other reason than that they represent the views of a large number of educated Chinese. In a later issue of the REVIEW we expect to publish a reply from the standpoint of the foreign missionary.—EDITORS.

the mandarins from entering the Christian Church, and that was the position the missionaries took up with regard to ancestral worship. He stated that, as far as he understood ancestral worship, eliminating the modern idolatrous practises, his conscience was perfectly clear, and that as a Christian man he could observe these ancestral rites. Other literary men in Mukden held identical views with him. They were believers, readers of Scriptures, and some of them held family worship, but they could not enter the Church so long as all connection with this ancient custom was absolutely forbidden.*

It would seem that the venerable usages of a civilized people like the Chinese should be judged by their intrinsic merits, and that a spirit of forbearance should be exercised to keep the hearts of the people open to counteractive influence and teaching rather than to condemn the usages off-hand. If any independent body of missionaries were to take up such a position there is little doubt but that they could initiate a movement which would in a few years result in much greater success than has been achieved thus far by the united efforts of all.

European Injustice

3. *The Injustice of Christian Nations.*—Next in importance of the obstacles to Christianity, I mention the unprincipled conduct of the so-called Christian nations toward China in their political and diplomatic relations. Since Christianity professes to teach not only individuals but nations the practise of virtue and righteousness, it should of course be expected that Christian nations in their dealings with heathen China would exhibit those principles. But, as a matter of fact, ever since the foreign powers discovered the military weakness of China, they have consistently acted upon the principle of the "mailed fist," and taught the Chinese that right is useless unless supported by might. The long series of aggressions and unjust acts to which China has been subjected since the commencement of her foreign intercourse would shame the followers of any pagan religion, but when these unjust acts are performed by so-called Christian peoples, what must the Chinese think of the religion which they profess? The direct result can only be suspicion and dread. Not satisfied with the imposition of unjust treaties, or extortionate demands for injuries received, the Christian powers rob China of valuable portions of her domains, as well as to dictate the policy of her internal administration. Not content with having exacted full reparation and revenge for the "Boxer" outbreak, Christian powers must continually remind China of her humiliation and disgrace by the presence of foreign troops in the capital and the erection of fortifications threatening the palace. The rôle which Russia, one of the "Christian" nations, has played in China

* A literary man of high degree said: "Your honorable religion is good, but there's one thing you will never get us Chinese to do, and that is to give up the worship of our ancestors."

within recent years is neither creditable to the good name of Christianity nor promotive of the rapid advancement of Christian missions.

In view of the form in which Christian powers have presented themselves in the Far East, is there any wonder that the "yellow" powers should hesitate before admitting the moral superiority of their would-be teachers and benefactors? If foreigners would but admit the fact, they have no cause to feel proud of their acts toward China. When, some few years ago, the first step toward the disintegration of China was taken by Germany, by the seizure of Kiao-chou, the few vestiges of conscience still left to the Christian political world were shocked, and this high-handed treatment of a weak nation was almost universally condemned. Can it be wondered at if the Chinese government hesitate before accepting the Christian creed, since they can discern no effect of such creed upon the political and international policies of so-called Christian nations?

That the Chinese officials feel most keenly the humiliation to which their country is almost daily subjected is often shown in their writings. One of them, a man of wide observation and great experience, gives vent to his pent-up feelings in these sad but nevertheless true words:

It is we who do not accept the Gospel of peace, yet practise it—it is you who accept it, yet trample it under foot. Irony of ironies! it is the nations of Christendom who have come to us to teach us by sword and fire that right in this world is powerless unless it be supported by might.

A Chinese official, referring to the awful atrocities committed by the troops of the so-called Christian powers at the "Boxer Outbreak," wrote in the following strain:

But what fills me with amazement, and even with horror, is the fact that the nations of Europe should attempt to justify their acts, in connection with their recent attack on China, from the standpoint of the Gospel of Christ, and that there should be found among them a Christian potentate who in sending forth his soldiers on an errand of revenge, should urge them, in the name of Him who bade us turn the other cheek, not merely to attack, not merely to kill, but to kill without quarter. . . . And your troops! and your troops! nations of Christendom! Ask the once fertile land from Peking to the coast; ask the corpses of murdered men and outraged women and children; ask the innocent mingled indiscriminately with the guilty; ask the Christ, the lover of men, whom you profess to serve, to judge between us who rose in mad despair to save our country, and you who, avenging crime with crime, did not pause to reflect that the crime you avenged was the fruit of your own iniquity.

Among the many acts of injustice which China has suffered and is still suffering at the hands of Christian powers, the opium trade is a most glaring instance. This trade and its corollary the opium habit constitute an obstacle to Christian missions of the greatest moment. The habit is so universal in some provinces of China that people will

tell the inquirer that "eleven out of every ten" are opium-smokers. The fact can never be emphasized too strongly that the existence of the opium traffic is a great stumbling-block to the progress of Christianity in China. The upper and official classes in China have so far been almost entirely unaffected by the preaching of Christianity, and the reason is not far to seek. The Chinese official sees that while the English missionary offers his Bible and its moral teachings, the English merchant still more eagerly offers his opium to demoralize and destroy the Chinese race. He most reasonably inquires of the missionary, "If Christianity is the religion of your country, how can your king and your people be guilty of the awful crime of forcing the opium traffic upon us?" So long as England continues this iniquitous trade, so long will the Chinese population look askance at Christianity. If the opium traffic is discontinued, one of the chief obstacles to the spreading of Christianity will be removed. What is the loss of a few million pounds of revenue when compared with the fate of millions of China's sons and daughters, whose non-acceptance of Christianity deprives them of happiness in this life and salvation in the life to come?

In view of the facts above cited, is it not natural that the Chinese government and people should cherish feelings of hostility and opposition, not merely to those nations who are guilty of such gross injustice, but to the religion which they profess? Where enmity and hatred predominate, is it not well-nigh impossible to win souls?

(To be continued)

AN EPOCH-MAKING CONFERENCE IN KOREA

THE MOVEMENT FOR A UNITED CHRISTIAN CHURCH

BY REV. S. F. MOORE, SEOUL, KOREA

Missionary of the Presbyterian Board of Foreign Missions

When the Lord turned again the captivity of Zion, then were we like them that dream. Then said they among the heathen: "The Lord hath done great things for them—whereof we are glad."

The events of the past few days have marked an epoch in missionary work in Korea. While the results achieved have been only what many missionaries have long desired, the fulfilment of those heart-desires were looked upon as practically impossible. If any one had predicted a year ago what has now come to pass he would have been looked upon as a Utopian dreamer. The definite movement for closer cooperation, and in some points union of forces, of the Methodist and Presbyterian missions seems to have originated in Pyeng Yang, altho the subject has been touched upon every year at the annual meetings in Seoul.

Dr. O. R. Avison, of the Severance Memorial Hospital, has been

working for years toward union in medical work. He was a member of the Methodist Church in Toronto before coming to Korea under the Presbyterian Board, and his addresses year by year at the annual meetings have always emphasized the importance of united effort. Rev. C. D. Morris, probably more than any other one man in Pyeng Yang, has brought about the present happy agreement. The rapid development of the work in the North during the past year has often witnessed the beginnings of work by native Christians of both denominations in the same town. The difficulties which arose as a result made it plain that unless steps were taken now for division of territory, future years would bring more and more serious complications. The missionaries accordingly came together and arranged for a division of territory. It was feared by some that the native Christians would object to losing their beloved foreign pastors, but the joy caused by the movement was so great that all were happily disappointed. The idea of uniting forces in educational work next suggested itself, and at the first session of the Methodist conference in the last of June the superintendent of the Methodist mission cordially invited missionaries of other denominations to be present at the conference on educational work.

There are four Presbyterian missions in Korea—one from Canada, one from Australia, and the Northern and Southern churches of U. S. A. These four missions have united in a common name for the church in Korea, the territory has been divided among them, and the native Church is governed by a council composed of all male missionaries in the four missions. The two Methodist churches in Korea have also had a large measure of union, but heretofore the Presbyterians and Methodists met separately to discuss their educational problems. Dr. Baird, Principal of the Presbyterian Academy in Pyang-Yang, came to Seoul and addressed the union meeting. All present felt that they were treading on holy ground, and that the Lord was leading them on into some of His great thoughts and plans for the enlargement of His Kingdom. This meeting, which will be long remembered by those present, was addressed by Messrs. Bunker and Hounshell, in charge of Pai Chai, the Methodist institution for higher learning in Seoul; Mr. E. H. Miller, in charge of the Presbyterian intermediate school for boys, also in Seoul; Dr. W. B. Scranton, who presided; Dr. Gale and Dr. Avison, of the Presbyterian Mission; Mr. P. L. Gillette, Secretary of the Y. M. C. A.; Prof. Hulbert, of the government schools; Bishop Harris, and others.

Altho educational work was the subject which had been announced, the thoughts of all present seemed to be led on to the larger subject of union in other lines also. The new Presbyterian hospital has recently been completed, and the Methodists have received money for the erection of a new woman's hospital. Miss Dr. Cutler, in charge

of the Methodist Episcopal woman's hospital, said that she realized the advantages to the work of cooperating with the gentlemen physicians in charge of the Presbyterian hospital, and altho there were difficulties she was willing to unite the plants and conduct the work as one. Miss Hilman, temporarily in charge of the Methodist Episcopal girls' school, said that it took so much time to attend to the machinery that she had very little time for teaching; the same thing, she thought, was true in the Presbyterian and Southern Methodist girls' school. The Presbyterian girls' school building is inadequate, while four or five foreign lady teachers can be accommodated in the fine Methodist Episcopal building, where there is room for all the girls at present gathered in the three schools. Miss Hilman believed that uniting our forces would promote the best interests of the work, as one lady could attend to the housekeeping of the three schools united, leaving the other ladies free to teach.

Short speeches were also made on the subject of union in evangelistic work and even theological instruction. One Presbyterian speaker thought that if Methodist astronomy was good for Presbyterian converts, and Presbyterian physiology for Methodists, he saw no reason why Methodist missionaries should not teach Presbyterians the Gospel of Matthew in the winter Bible classes. "Yes," said Dr. Scranton, "but what about Romans?" The Presbyterian replied that Romans—even the ninth chapter—could be taught to Presbyterian converts by Methodist missionaries without danger. The desire for practical union continued to deepen and broaden, and received fresh impetus from Bishop Harris's sermon the next day. He has recently been visiting Manchuria and Port Arthur, where he met the Japanese colonel who had charge of the artillery during the recent siege. This colonel remarked in conversation that the Russians had some fine guns and some excellent marksmen, but that they lacked in ability to unite and concentrate their forces. On Monday morning the Methodist conference in regular session appointed a committee to confer with a similar committee to be appointed by the Presbyterians, and a meeting was announced for Monday evening at the home of Mr. Bunker, where a large company gathered. Bishop Harris presided, and the first resolution adopted was as follows:

Resolved, THAT IT IS THE SENSE OF THIS MEETING: THAT THE TIME HAS COME WHEN THERE SHOULD BE BUT ONE PROTESTANT CHRISTIAN CHURCH IN KOREA.

The name for this Church, "Tâ Hân Jesu Kyo whoi," was approved. The question of a union hymn-book and union Church papers were discussed, and declared possible and desirable, and resolutions declaring it to be the sense of the meeting that the *Christian News* and the *Christian Advocate* (one the organ of the Presbyterian Church and the other of the Methodist Episcopal Church) should be united under a

joint editorship, and also calling for a union hymn-book, were passed. Another resolution suggested to the Presbyterian and Methodist missions the advisability of appointing committees to bring about as speedily as possible the joining of our forces in educational, medical, and evangelistic work. All votes were unanimous, and there can be no doubt that the request will be granted and such committees appointed by the missions. One suggestion was that the joint committee (consisting of the two committees to be appointed by the missions before named) should arrange for a council of all Protestant missionaries in Korea, to be held in Seoul the coming autumn, at the time of the Presbyterian council meeting. At that time it is expected that the subject of one united native Church will be discussed, and altho it is anticipated that there may be questioning and some hesitation on the part of conservative men who were not present at the meetings above described, still we do not doubt that the Lord who has graciously commenced this movement will carry it forward to a glorious consummation. What an enthusiasm it will create among the Koreans, and what it will mean in blessing to the native Church the future will reveal.

The incoming of the Japanese marks an epoch in Korean history. Old things are rapidly passing away, and it is matter for devout thanksgiving to God that He has raised up in Bishop Harris the man to properly deal with the new situation. He is a man of broad and catholic spirit, and without his encouragement and counsel the movement for union could not have reached its present status. We realize that the consent of the home boards is necessary before such union can be consummated, but we can not think the board will object to what is so manifestly for the advancement of the cause. The Presbyterians have let the contract for a new building for their "intermediate school for boys," and work has been already commenced. They have expected, also, to go forward at once with the erection of a building for their girls' school, but now all building is to be stopped until the question of union is decided, as some are in favor of locating a united plant somewhere outside the city. The Methodist school buildings (for boys) are adjacent to those occupied by the mission press, and, as the latter is cramped for room, it is suggested that they be henceforth used as part of the printing plant, which ought to be greatly enlarged to meet the constantly increasing demand.

New Korea is crying out for education, and many young men, unable to receive what they want here, are going to America to study. Now is the time for the united Church to establish such a school here as will make an everlasting impress on the nation.

Is not this a golden opportunity for some generous giver to make another investment?

THE REVIVAL OF BUDDHISM IN CEYLON*

TRANSLATED AND CONDENSED BY LOUIS MEYER

The recent strengthening of Buddhism, the ancient religion of the Singhalese, in almost every part of the Island of Ceylon, is one of the strangest but well-established phenomena of the present day. The missionaries have to pay more attention to it than to anything else, and we might well speak of "the present-day revival of Buddhism in Ceylon." Twenty-five years ago Buddhism in Ceylon was neither aggressive nor defensive. The ancient temples were standing, the priests studied their sacred books, and on holy days crowds thronged the sanctuaries; but no efforts were being made to deepen the religious life of the people, or to hinder the Singhalese from accepting Christianity. Christian schools were flourishing, and heathen children, having received Christian instruction, were baptized. In the villages only Buddhism was still a strong power, but it showed no life whatever in the cities.

Now a remarkable change has come. Buddhism has founded schools everywhere, high schools in the larger cities and common schools in smaller cities and in villages. In all these schools the tenets of Buddhism are taught most zealously, and thus an effort is made to counteract Christian influence. Even a few orphanages have been founded to keep poor and deserted children from seeking admission to Christian institutions. Buddhism is making use of the printing-press to spread its teachings. Text-books, leaflets, and tracts have been published, and there is an effort to give the priests a better secular and religious education. In Colombo a hall has been opened, where public lectures on religious subjects are given in English and in Singhalese. Feasts and pilgrimages are multiplied, and better attended than ever before. Societies for the promotion of Buddhist interests have been founded, and the followers of Buddhism have become strengthened in their belief.

But the most remarkable fact is that this revival of Buddhism has come about through the efforts of laymen, and not through the priests. Laymen are spending time, strength, and money for the founding of schools and the support of priests and temples in such a large-hearted manner that even the opponents of Buddhism must admire their consecration. They are trying to awaken, from lethargy and indolence, the priests, who continue, as heretofore, to spend their time in introspection, holy (?) meditation, study of sacred writings, and the collection of alms for their own support, appearing rarely in public for the encouragement of this forward movement.

It is impossible, says a missionary, to give figures concerning this revival, which we meet on every street and on every corner. We find proofs of it in public places and in the railroad cars. We come in touch with it everywhere—in the school, in the congregation, and wherever we proclaim the glad tidings of salvation. Even in the daily papers we see proofs of the revival, and none can doubt the great fact that Buddhism in Ceylon is to-day not only defending itself upon all sides, but is going forward in attack.

A few districts are still exempt and not yet touched by the wave of revival, and in some places where the revival is strongly felt a few heathen children are still attending Christian schools; but the careful observer

* Condensed, in free translation, from *Evangelisches Missions-Magazin*, Basel.

must confess that if Buddhism continues to progress in Ceylon as it has progressed the last twenty-five years, the movement must soon be felt over the whole island.

What results have this revival of Buddhism in Ceylon already attained? The follower of Buddhism, standing in the midst of the movement, would naturally claim greater results than the Christian spectator. However, some effects are apparent to all. Buddhism has become more highly respected among its followers, who no longer are ashamed of their religion. There was a time when witnesses in the courts of justice sought to excuse themselves for being followers of Buddha, but now they proudly own the fact. Again, Christianity is being opposed not only as a religion, but as an Occidental influence inimical to everything Oriental. Again, a surprising spirit of consecration and liberality has been awakened among Buddhist laymen. Children, heretofore almost neglected and forgotten, are now cared for, and are taught the Buddhist catechism. Religious instruction has been introduced into the day-schools, and even Buddhist Sunday-schools have been organized. Special processions of children are formed on holy days and led to the temples. Thus Buddhism is trying to gain respect and authority.

But in spite of all these outward signs of revival, Buddhism in Ceylon makes no effort to cleanse itself from its internal faults. Trees are worshiped, as are also relics and idols, and demons are feared, altho these things are quite contrary to the principles of Buddhism. Even caste, directly condemned by Buddha, still exists in spite of the revival, and the inmates of the immensely rich cloisters in the mountains have not been aroused from their lethargic slumber.

The Causes of this Revival

Three distinct reasons for this revival have been advanced. Some ascribe it to direct influence of Europeans and foreigners. This seems a plausible explanation, because the revival commenced at the time of the arrival and the public appearance of Colonel Olcott and Madame Blavatsky. A branch of the Theosophical Society was at once founded, and many prominent Buddhists joined. On the other hand, no outside, especially no foreign, financial aid has been given to the movement, and this foreign influence has almost ceased. And, further, the interest of the lower classes is far greater than that of the rich men who furnish the means.

Others advance the theory that Buddhism was oppressed by the different foreign governments which succeeded one another in Ceylon during the past centuries, and now, released from its shackles, it shows its inherent powers. The Portuguese, lords of Ceylon from 1505 to 1656, followed the principle of King John, and the heathen were gained to the Christian religion not so much by the hope of eternal life as by the expectation of temporary gain. Similarly was the action of the Dutch, 1656-1795. Baptism was made obligatory for all who wanted to occupy official positions—yea, even for those who wanted to own real estate. Thus, there is no doubt Buddhism found itself in sore distress for two centuries, or, rather, until 1860. For not until that year was the pernicious system fully abandoned by the British government. From that time on the revival of Buddhism dates, it is true, but it would be wrong to consider this religious liberty the only reason for the revival, for in the interior provinces of Ceylon, where the religious tests of the Portu-

guese and the Dutch were entirely unknown, Buddhism is not yet revived to the same extent as on the coast. A third reason for this revival is found in the very existence of the Christian missions. When we study the history of the Christian Church during the first three centuries, we find three clearly distinct phases. At first heathendom showed contempt and proud criticism; then followed a period of bitter hatred and persecution; and at last a period of revival of heathendom came, when it followed the example and methods of Christianity in its efforts to spread its own tenets. Thus it has been in Ceylon. At first Buddhism looked upon Christianity as a rival, well-meaning but not dangerous. Then came the time of bitter hatred and of warfare. And to-day Buddhism in its revival follows the example and the methods of Christianity, not only in its own defense but in its active aggressiveness.

The Opportunity of Christian Missions

There is no doubt that the time has come when Christian missionaries must be more energetic in their efforts in Ceylon than ever before. There is a lamentable lack of conversions at the present time. Work among the children is hopeful, but few baptisms are reported. Missionaries are laboring on in faithful consecration, and the societies are conscious of the greatness of the task; and yet less impression than before is made upon the heathen, who cling to their ancient belief with increased tenacity.

"How should Christianity be recommended to the masses as a system far superior to Buddhism in moral and religious aspects?" That is the one important question. At first the foolishness of idolatry and of the service of demons were shown, and the insufficiency of Buddhism were proved. This was successful for a time, but soon a new way of attack had to be chosen. The idealistic theory of the Christian religion was opposed to the materialistic theory of Buddhism, and the superiority of Christian doctrines of morality was easily proved. This manner of attack was not very successful.

What should be done now to make an impression upon the followers of *revived* Buddhism in Ceylon? We answer: Let the native Christians live Christ before their heathen brethren! Almost one-tenth of all the inhabitants of Ceylon belong to some Christian denomination. What a wonderful effect they could have upon the nine-tenth who are heathen! To-day the nominal native Christians are a hindrance, not a help, to the spread of the Gospel. Most of them abstain from public immorality and sin, but true spiritual life exists very rarely. To deepen the spiritual life of the native Christians is, therefore, the first duty of the missions in Ceylon.

The second duty of the missionary societies at work in Ceylon is undoubtedly an increase of consecrated European and native laborers. And the last but main duty of all Christians is more diligent and earnest prayer for the outpouring of the Holy Spirit upon the Christian workers in Ceylon, upon the native congregations, and upon the mass of followers of Buddha, now enslaved in the shackles of superstition and idolatry more strongly than ever before. Then shall come the time of harvest and the ingathering, in spite of the opposition of Satan.

MOHAMMEDANISM AMONG THE ASHANTI TRIBES

Missionaries of the Basel Society at Kumasi report a considerable movement toward Mohammedanism among the Ashansi tribes of the northern part of the Gold Coast Colony. The movement is stimulated, if not caused, by a modification of the "snow ball," or "endless chain," letter system which has been adopted to propagandist purposes by Mohammedans. The latter, which is now being circulated among pagans, is well devised. It appeals to their fears, and especially to their belief that there is something essentially supernatural about disease; it speaks as if by revelation of Mohammed's wishes and acts, and it assumes a dictatorial tone, which influences people not accustomed to think or act for themselves. It was written originally in Arabic, and has been translated into Hausa and into English (the language of the coast towns). Whoever reads it is expected to pass it on to his next friend, or to copy it and hand it on to several. The people, like those who receive "endless chain" letters in this country, feel constrained to send the document on, because the letter insists that they may not break the chain. A translation into French of this powerful letter is given by Rev. E. Perrefaux, of the Basel Mission, and we translate it as follows:*

"In the name of God, the Merciful and Compassionate:

"Blessed be Mohammed, his family and his people, on whom with all holy prophets may peace rest.

"This letter is written for all true believers living on the west of the desert. It comes from the holy men of Mecca, who seek to follow the paths of righteousness, from the disciples of the holy Abdul Kadir, to whom be glory forever, and from those who walk in the footsteps of Abd Illahi and Abdurrahman.† Take heed to its contents.

"During his long sleep our Lord Mohammed has seen that our world and all that is in it will certainly be destroyed; true believers, even, have forgotten the holy word; even orphans are robbed treacherously.

"'Oh God, our God, our Creator, our Guide, who dost see most the secret actions, have mercy on us.'

"Then God answered Mohammed in his sleep, 'Because of the Twenty, those columns of righteousness, I will hold my hand.' Five times a day they pray God according to the words of the prophet, upon whom be peace from God. Two of them live on the hill of Karfatu, three in the city of Bagadasa, two at Murgadasi, three in Egypt, and two at Garfu. These truly are the true believers. They have besought the angels to intercede with God, so that He may wait patiently until they can send to you, who live in the West, this present message.

"'May the Lord Mohammed direct their steps.'

"For this reason pay good attention. The gates of hell will open widely for evil-doers; diseases, hunger, and thirst will have their share. Oh, men of the West, follow the Divine instructions; repent of your evil deeds, and ask pardon of God, the Almighty. Come together to pray, then your diseases will be cured and your thirst will be quenched. Labor faithfully; give alms; and, above all, pray in order to ask the Divine help. If you do not, you will be exterminated, and will dry up with thirst. Do not bear false witness; do not violate your oaths, or you will be over-

*From *Le Missionnaire*, organ of the Basel Society, June, 1905.

†These are names of saints of the Dervish orders.

taken by sickness and death. Do not become angry one with another; do not speak evil of one another, and especially observe the hours of prayer.

"Alas, all peoples despair of you! Ask the help of your priests, and attend their worship. Pray in the places of prayer, and give offerings to your spiritual guides. Pray to God, and render homage to your king. Your avarice and your falsehoods will cause your ruin; you will be attacked by disease, and hell will open its doors to receive you. Every judge who allows himself to be corrupted will go to hell. Seek salvation by assembling together for prayer at the hours fixed by your priests. Fathers, mothers, children—all will leave this world behind them; why, then, should they load themselves up with misdeeds?

"We beseech Thee, O Almighty God, for the sake of Mohammed and his family, save us!

"In conclusion: Whoever receives this letter must needs pass it on to another district under pain of hell fire. Before long the gate of repentance will shut itself forever. Repent! The Day of Judgment is near! Fast; give alms; pray! Whoever reads this letter to his brother shall be rewarded for it; paradise shall be his portion; in the Day of Judgment he shall not be judged. Whoever, on the other hand, neglects to do it, shall be sent with the idolators into the seventh hell. Pray; fast; and pay tithes, without which you will not be received into paradise. God will not disappoint those who follow His paths. It is finished."

This curious epistle was brought to West Africa and into the Gold Coast Colony by a pilgrim from Mecca, and is now being passed from hand to hand among the people. It attracts much attention. It seems to the people to teach just about the same thing that the Christian missionaries have been dinning into their ears all these years, but it speaks with far more of confident authority than Christian missionaries ever use.

The Mohammedans browbeat the country people, telling them that they have got to become Mohammedans whether or no. Rev. Mr. Perregaux says that in his last tour the people of a village came to him and said: "The men"—the Mohammedans—"wish to force us to kill our black fowls and our black sheep, and to burn our black waist-cloths and our fetishes and the chairs of our chiefs (that is to say, to give up their tribal authority). and to call on the name of Mohammed. Have we got to do it?"

One of the strange things about the British rule in these countries is that the British officials, on the whole, favor the schemes of the Mohammedans. Instead of telling the people clearly that they are under no obligation to obey Mohammedans who assume authority over them, the officials say to the people: "If you wish to be Mohammedans, you must obey these orders. Otherwise, you need not." By such half-way admissions that Mohammedans have no authority, the British encourage the submission of the people to men who will later make trouble for the colonial government through this very assumption of political power as a necessary part of the Mohammedan propaganda.

EDITORIALS

A REMARKABLE EXPERIENCE AT THE KESWICK CONVENTION
OF 1905

After thirty years, something new has been witnessed at Keswick, and it is important to form a sober, spiritual judgment as to its meaning. Some think that an impetuous outbreak of Welsh emotionalism, becoming infectious, swept through the Convention; others, that the Spirit of God, who is moving so mightily in Wales, stirred those great audiences, and bowed hearts as the wind, which bloweth where it listeth, bends and sways the stalks of grain; that this was not a visitation of *Welshmen* so much as a visitation of *God*.

Having been brought into close personal contact with the very meetings where some most marked manifestations occurred, it seems incumbent to give such testimony as may at once prevent misconception or misrepresentation, and promote a healthy sentiment and sense of responsibility.

For instance, at three evening gatherings, where the writer was himself a speaker, he witnessed striking movements of God's Holy Spirit, which grew in intensity and power. On Monday, the opening night, there was an outbreak of spiritual interest that would have been a fit climax for the closing meeting. Tho no after-meeting had been contemplated, one followed as an inevitable necessity, needing no urging, but hard to suppress. Yet on Wednesday evening the spiritual tide rose to a higher flood-mark, and the meeting lasted till, from motives of expediency, it closed at 3 A.M.; and yet the closing meeting of Friday rose to a yet higher level of spiritual power.

It was felt to be a *new Pentecost*; not the intoxication of emotionalism, but the exhilaration of spiritual infilling. There was deep feeling which found occasional vent in sobs, tears, and outcries, but it was not wild and uncontrollable; nothing was more remarkable than the restraint manifested. The heart of the meeting responded immediately and instinctively to every spiritual suggestion. There was no need of human leadership; the Invisible ONE was in control, and the place became "dreadful" with the sense of that PRESENCE.

At the Wednesday meeting there was perhaps undue noise, some little unguarded speech and tendency to fanaticism, for a few moments at the outset of the after-meeting. But there were many silently praying God to subdue and suppress any discordant element; and, presently, and in a remarkable way, all disturbing influences ceased, and from that time, on to 3 A.M., there was one anthem of prayer and confession and praise, which passed from major to minor keys and reversely, with *not one discordant note* or a break in exercises, spontaneous and varied, but all-uplifting and helpful, oftentimes a half dozen on their feet at once, yet without disorder. We can not account for all this by *human psychology*, but are constrained to look for explanation to *Divine Pneumatology*, as John Owen calls it.

On the closing meeting, Friday, many prayerful souls had largely focussed their prayers. The writer was privileged to be one of a company of about thirty that met by agreement that afternoon for an hour of prayer, when definite requests were made that the Holy Spirit would preside at the meeting in power, setting aside the appointed speak-

ers, if He pleased, breaking down souls in penitent sorrow, and compelling confession of definite sins, bursting through all rigid restraints of program, leading to boldness of testimony, keeping down all disorder, guiding to momentous decisions, inspiring new self-dedication, constraining to the removal of hindrances to holiness and usefulness, and impelling some to offer themselves for the mission field. *Every specific request thus made was fulfilled to the letter!*

While Rev. E. W. Moore was speaking on I. Cor. iii: 11-15, on the "Ordeal of Fire," dwelling with searching power on the necessity, not only of building on the right foundation, but with *purified building material*, and picturing the careless builder losing all work and reward, and himself fleeing from his burning house, himself saved only as by fire, God's refining fire was felt to be going through us, revealing the wood, hay, and stubble of work and motive. When I arose to speak some such humbling and overwhelming conviction made it quite involuntary to make this confession, and ask others, who likewise felt conscious of God's direct dealing, to stand before God and beseech Him so to refine us *now* that worthless material might not accumulate against the coming Day of Fire. The invitation met such response that the *whole tentful of people* rose as one man! And before a brief prayer was concluded the spirit of prayer and confession became so audibly manifest that *not one word* of the proposed address, carefully prepared for this closing meeting, was ever delivered, or even the *subject* indicated. It had been my intention to speak on "Praying in the Holy Ghost"; but, as Prebendary Webb-Peploe says, "God set aside the address, and gave an *illustration* of the theme, instead."

The spirit of penitent confession could not be restrained, and broke out in every quarter for about two hours and a half. A soldier, for instance, confessed to desertion and theft, and left the tent to write out his confession to his commanding officer. A commander in the navy declared his purpose to make his ship a floating Bethel. Not less than a hundred clergymen, evangelists, and leaders in Christian work, confessed to sins of avarice, ambition, appetite, lust of applause, neglect of the Word, of prayer, of souls; and hundreds more to various sins of omission and commission, sometimes a half dozen or more on their feet at once.

No improper word was spoken: all was subdued, but deep, intense, searching. The meeting might have gone on all night without decline of interest, but from motives of expediency closed about 10.30, already having continued four hours.

No one present will ever forget that meeting; seldom has any one present witnessed such a scene. It was so patent that God moved in wholly unexpected ways that no one could think of interfering. He had set aside chairman and speaker, and was both presiding and speaking. There was a strange *hush of God* in the meeting; few loud outcries; no hysterics or fainting; and, besides the 3,000 in the tent, a great crowd gathered outside. When the meeting closed with "Coronation," there had been no disturbance. Penitence, confession, prayer, self surrender, holy resolve, had led up to praise and adoration, and there was one profound sense that God had visited His people.

A deputation was present from Wales—brethren from the centers of the great Revival, and themselves God's appointed leaders in it, such as Rev. Seth Joshua, Prof. Keri Evans, Rev. Mr. Jones, of Carmarthen, and Mr. Jones, of Llwynpia; D. Wynne Evans, of Chester; Owen M. Owen,

of Merthyr. Revival scenes in their own churches had kindled in them a spirit of believing, expectant prayer. Apart from a special meeting for testimony as to the "Welsh Revival," none of them *spoke*, but they *prayed*; and the blessing borne to Wales from Keswick, in the conventions at Llandrindod and Pontypridd, and through the testimony of Mrs. Penn Lewis, Mr. Inwood, Mr. Meyer, and others, came back as vapors return in showers.

In these days it behooves us all to tread softly. The Spirit might be grieved, if not quenched, by attributing to man what belongs to God, by an over-critical spirit, by a disposition to adhere to a rigid, frigid method, to elevate a prejudice or a preference to the rank of a principle. Let us be tractable, docile, and hold out reverent hands to be led by the All Wise Spirit. But, above all, let us continue in prayer, and watch in the same with thanksgiving. Again, we appeal to all brethren, in all parts of the world, to unite in covenant prayer for a world-wide effusion of the Spirit. The mere *reports* of the Welsh Revival, spread by the press in all lands, and translated into various languages, have been known, in a large number of cases, to be used for spiritual quickening. It was the printed accounts of the Keswick addresses that, a score of years since, kindled revival fires in Uganda, which are yet burning. And may God use this brief personal testimony thus given to our readers, of God's wondrous working at the Keswick of 1905, to fan the slumbering embers upon many an altar into pentecostal flames.

SIGNS OF WORLD-WIDE REVIVAL

In 1902, July, at the Keswick Convention in England, a prayer circle was formed for united prayer for a world-wide effusion of the Holy Spirit, the appeal being similar to that issued by Jonathan Edwards in 1747. The basis of the union was a simple agreement among disciples without any pecuniary feature, or bond of obligation, beyond the one covenant of daily and definite prayer.

Since that time remarkable outpourings of the Spirit have been witnessed in many parts of the world, as in Australia, New Zealand, Tasmania, Japan, China, Burma, and India, Korea, Persia, Uganda, the Nile Valley, and other parts of Africa, the Philippines, Bulgaria, Great Britain, and especially Wales; and in different and widely separate parts of the United States, as in Schenectady, N. Y.; Pittsburg, Pa.; Denver, Col.; Los Angeles, Cal.; Portland, Oregon; Dayton, Ohio; Kansas City, Mo., etc., and nearly every week we have announcements of new centers of great spiritual awakening.

Thus, while on the one hand disciples are moved to united and earnest prayer, on the other hand God is conspicuously answering prayer. And no feature is more noticeable than the *spontaneous* character of the movement. It comes like a flood, suddenly and often unexpectedly, and, like a flood, sweeps all before it. Advices from India come to us every week conveying important news of revivals breaking out in various contiguous mission fields, like forest fires suddenly kindled and growing into conflagrations.

Certainly the spirit of prayer should be fostered and the eye of faith clear-visioned to watch the signs of the times.

Much attention is now being called to the need of not only large increase in *giving* to the work of God, but of an entire reconstruction of

our so-called benevolence. Rev. John Wilkinson, of the Mildmay Mission to the Jews, was so struck with an article in these columns upon "Our Lord's Teachings About Money" (see pages 241-246 of the REVIEW, April, 1905), that he has asked the privilege of reissuing it in pamphlet form to circulate by tens of thousands. And the recent newspaper discussions on "tainted money," and the moral questions which arise in connection with its acceptance by mission boards, will at least have the effect of leading to a far deeper investigation of the whole matter of the relation of money to the Kingdom. There is a financial basis for evangelization. The Kingdom of God, however *spiritual*, depends, like other kingdoms, on the "*materiel of war*." Missionaries and Bibles and tracts; evangelism and pastoral supervision; church buildings and schools—the whole machinery of the Gospel demands sanctified, devout, systematic contributions to the work of God—not so much large gifts from a few as many gifts, however small, from all. And while new attention is being called to *prayer*, it is also being appropriately centered on gifts.

In fact, a new crisis is upon us. The *offers* of service in the field are unprecedentedly numerous. Great societies, like the Church Missionary Society, the China Inland Mission, the London Missionary Society, etc., are compelled to ask whether they ought not to send forth the excellent men and women now spontaneously consecrating their service to God, even though the provision for their support is not all at present in sight. It is becoming a question of intensest interest whether faith in *God* is not to be accompanied with faith in His *people*—that is to say, whether when He is thrusting forth laborers into the field He will not also at the same time stimulate the giving spirit in His own people. Either, it is contended, we must believe that these candidates are *not led by Him to offer*, or else that He will likewise *lead others to furnish the means*. To deny either of these simple propositions involves either a distrust of his operations or of his self-consistency. May Divine wisdom be given in this great emergency! It may be that a corporate body, like the individual believer, is sometimes called to "go out," like Abraham, "not knowing whither," and venture calmly upon God.

SLEEPING SICKNESS

A recent report shows nearly 50,000 deaths from Sleeping Sickness in the Uganda. Have not the germs of this disease found their way to our churches at home? We do not refer to any slumberous tendencies in church services in the summer months, but to the general folding of the hands in sleep in face of the great opportunities which are opening before the Christian Church to-day.

A recent interviewer of Griffith John in China reports him as saying that, in all his years in China, he has never seen such an awakening in that nation, such an eagerness for Christian literature and Christian instruction, as to-day. The West China Christian Literature Society is overwhelmed with demands which it can not meet, and yet our mission boards approach the end of their fiscal year with fear and misgiving, or with the record of such a paltry advance as indicates that the mass of the membership of the Church is asleep as to this great duty. And to be asleep to missions is to be in great danger, even danger of spiritual death. There is one other parallel also in this strange disease. It is caused by a fly, a gauzy thing apparently so trifling in itself, like the Christian's love of self-indulgence or some idle prejudice—a little thing, but sufficient to bring the work of life to an end.

FOR THE MISSIONARY LIBRARY

The Missionary Magazines *

The Church Missionary Intelligencer, as usual, overflows with good things. Two articles have especially impressed us as worthy of wide reading because they make one recognize the fixed gulf between the people of non-Christian and Christian lands. It is well to know how serious a task we undertake, for instance, in trying to evangelize China. We realize this on reading the article which describes the painful efforts of some women missionaries, during two days, to prevent the public suicide of a widow. The obstacle was a brutal mob which had gathered to see the woman kill herself. They regarded the spectacle as the old Romans would a combat of gladiators, and insisted on their right to see what they came for. Nevertheless, after a long struggle, the brave missionaries carried the day. The other article, which also takes one into the midst of the common people, but of another race, is an appeal for more vigorous effort to evangelize Persia—a land more open to missionary labor than almost any other Mohammedan country.

China, the organ of the Christian Literature Society for China (London), gives Dr. Timothy Richard's views on the China problem. The outcome of the article is sympathy with his opinion that if 400,000,000 of people are to be Christianized, the assignment of a dozen missionaries and four or five presses to the provision of Christian literature for the Chinese Empire is an absurdly inadequate use of the power of the press.

* The European magazines here mentioned are for the month of July and the American magazines are for August, except as otherwise stated.

The homage rendered to Jesus Christ by non-Christian religions in India is a sign of the times. *East and West*, the quarterly review published by the S. P. G., has in its July number an article, "A Christian Fakir," by Dr. Griswold, of the Presbyterian Mission, on the Chet-Ramis, one of the Indian sects which illustrates such homage. It is thoroughly worth reading and pondering. The question of the manner in which missionaries "spend their time between Sundays" is often given up as insoluble by one class of people at home. Light upon this question is given by *The Chronicle* (L. M. S.) in the article "Tiger Kloof After a Year." It is the simple, straightforward story of the process of evolving from an empty South African *veldt* an important training and industrial school. It is also a revelation of the all-compelling efficiency of the missionary in charge of the enterprise.

The Missionary Herald published an "extra" about the middle of July, which contains a rapid and impressive survey of the various fields of the American Board. The August number of this same magazine has for its most interesting article Dr. De Forest's account of some of his experiences in Manchuria while visiting the Japanese armies with the Y. M. C. A. He renders a warm tribute to the Scotch medical missionary heroes who stood at their posts and let the two great armies sweep over them, winning the hearty respect of both Russians and Japanese, to say nothing of the love of the poor Chinese, who are almost the greatest sufferers through the war.

The Assembly Herald contains an illustration of the fact that home and foreign missions are but parts of one indivisible undertaking. It

gives some 45 pages to descriptions of work for immigrants in the United States. One part, dealing with strangers from Europe, is labeled "Home Missions," and the other section, dealing with strangers from Asia, is marked "Foreign Missions." The reader can not see any dividing line. His interest follows the whole story of fruitful work among these strangers, who are to make or mar our heritage.

The Baptist Missionary Magazine gives us some notes on "Curious Customs of the Chins." The Chins are not a part of the human anatomy, but an extremely sturdy tribe of mountaineers in Northwest Burma, who carry respect for deceased ancestors to the point of stuffing food into their skulls during years after death, but who are beginning to show the fruit of Gospel teaching. One gets a hint, from several informing articles in *World-Wide Missions* for July, of the use made of the printing-press by the Methodist Church in its missions. We have not discovered in any other denomination so many really important and efficient publishing houses on the mission field. Another subject worthily treated in this number is "Our Work East of the Andes," by Dr. H. K. Carroll. South American missions are destined ere long to become of absorbing interest, altho they now attract little attention. A very interesting report of Bible work among the colored people of the South holds an important place in the *Bible Society Record* for August. Every article from missionaries that comes close to the life of the Japanese is sure of appreciative reading. We can recommend two such articles in the *Women's Missionary Friend* (M. E.) entitled "Soldiers and Tracts" and "What Japanese Girls are Doing for the War." Another useful article on

the Japanese is found in the *Missionary Intelligencer* (Foreign Christian Missionary Society). It is by Mrs. Maude W. Madden, and gently suggests to readers of Lafcadie Hearn's rhapsodies certain cogent reasons why they should not let themselves be carried away by the idea that all is good in Japan.

JAPAN AND THE JAPAN MISSION OF THE C. M. S.
By E. C. Snell. 181 pp. Map. Illustrations. Fourth Edition. Church Missionary Society, London. 1905.

This is an interesting survey of the Church Missionary Society's mission in Japan, written about fifteen years ago, and revised and brought down to date. It contains a very good survey of the country, the people and their religion, a rapid outline of the work of Protestant missions in Japan, and a description of the Anglican missions. The Appendix contains a chronology of the Church Missionary Society's work, a list of missionaries and native workers employed by the society, and statistical tables of its work. The conclusions of the author as to the prospects of Christianity in Japan are interesting. He does not attach serious importance to Shintoism. He points out that the religion of the people of Japan is really Buddhism, and predicts a long and hard conflict with that strange religious medley. Mr. Snell admits that Buddhism in its present and modified form is a strong moral and religious force. It can never be overcome without continual dependence with simple faith and earnest devotion upon the unlimited power of the risen Christ. He has, however, earnest belief in the power of Christianity to supply the special needs of the Japanese nation, and he believes that the result of missions in Japan will, in the end, be another triumph for Christian truth—"the same yesterday, and to-day, and forever."

TWENTY-ONE YEARS IN INDIA. By Rev. J. L. Humphrey, M.D. 12mo. \$1.00, *net*. Jennings & Graham, Cincinnati, O.

Rev. J. L. Humphrey, M.D., is very modest in his title. He was connected with the India mission of the Methodist Episcopal Church, in India, from its beginning. He saw the work expand from its beginning, he lives to see its present proportions. Soon after Dr. Butler had reached northern India, he was joined by Dr. Humphrey, who arrived just at the breaking out of the Mutiny. As soon as the country became quiet, Dr. Humphrey commenced his work, and for 21 years of service on the field he has been identified with every interest of the mission. He had the honor of baptizing the first convert, a Mohammedan, who became a most useful native minister and presiding elder, and for 38 years was a bright example of the power of Divine grace to transform a life.

The period of Dr. Humphrey's labors for India extended over 43 years, as recorded in this volume, or from 1857 to 1900, with occasional visits home in the interests of the work. Seeing the great need for medical missions, he returned home and took a thorough medical course, and went back to India to do a most acceptable work as a medical missionary. He undertook what was then considered a great experiment in the education of native Christian women in medicine, and which proved a success. This was the beginning of woman's medical work in the Orient.

From baptizing the first convert, he has now lived to see a Methodist Christian community of 146,000, nearly 3,000 Sunday-schools, with 125,000 pupils, and great educational institutions established.

The book has about a dozen excellent illustrations. It is an inspiration, and gives a graphic view of the progress of mission work in India. Dr. Humphrey has the advantage of saying: "All of which I saw, part of which I was."

EMPIRE BUILDERS. By various writers. 12mo. 219 pp. Illustrated. 1s. 6d. Church Missionary Society, London. 1905.

The English are far ahead of American publishers in their missionary books for young people. Here are eighteen breezy, impressive stories of missionaries who are helping to build the Empire of Christ. The writers are missionaries in Canada, Africa, China, Persia, India, Japan, and elsewhere. They tell of adventure, curious customs, heroic deeds, odd experiences, and wonderful transformations. American young people will find it of interest as truly as will their British cousins.

"ALASKA FOR JUNIORS" is another useful pamphlet by Miss Katharine R. Crowell, giving the facts about Alaska in a most attractive way, together with many practical suggestions and programs calculated to stir up missionary interest and impart knowledge to children of mission bands. Leaders can not do better than to make use of these studies. (Published at 20 cents each by the Woman's Board of Home Missions, 156 Fifth Avenue, New York.)

"THE YELLOW PERIL, by Dr. Marcus L. Taft, of Clinton, New York, is a pamphlet presenting strongly the case of the Mongolian races. Dr. Taft shows up the sins of European nations, the spirit of the yellow races, and the path of safety for the Occident—fair treatment and Christian enlightenment.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Young People and Missions at Silver Bay At the Fourth Annual Conference of the Young People's Missionary Movement, at Silver Bay, Lake George, N. Y. (July 20-30), 603 delegates registered, 166 more than last year. These came from Canada and 24 States, and China, Korea, Japan, the Philippines, Assam, India, and Africa were represented by returned missionaries.

The Young People's Missionary Movement is an interdenominational organization working under direct denominational supervision, and the purpose of these conferences is to bring inspiration, suggestion, and training to Young People's Society leaders by aiding them to promote missionary interest and enthusiasm and right ideals of Christian stewardship and service among young people.

Hon. Samuel B. Capen, Boston, President of the American Board of Commissioners for Foreign Missions, was the presiding officer of the Conference, and among the platform speakers of special note were Robert E. Speer, Dr. E. E. Chivers, Mrs. Lawrence Thurston, Dr. Robert P. Mackay, Dr. Howard B. Grose, Dr. William I. Haven, Dr. Charles L. Thompson, Mr. J. Campbell White, Dr. A. L. Phillips, and Dr. John F. Goucher.

The strengthening of the missionary idea upon young people was evidenced by many other facts than that of an enlarged registration. A developing initiative among local and district leaders, a readier grasp of comprehensive educational plans, and a greater willingness to put real effort into mission study were all to be noted.

Two conferences are held each summer, one at Silver Bay, and the other at Asheville. The demand

for additional conferences of the same type, especially for Canada and the middle and far West, will probably result in a provision for such gatherings for the summer of 1906. The demands upon the secretarial force of the Movement for the conduct of missionary institutes for advice on local problems, and for the production of an adequate literature on mission fields and methods of promoting missionary interest have so grown that an increased number of secretaries will be enlisted for this work during the coming year.

Woman's Summer School for Mission Study The Summer School for Women's Foreign Missionary Societies is the natural outgrowth of

the United Study of Missions, organized by the Women's Boards of Foreign Missions for the United States and Canada. During the past four years more than 200,000 copies of the United-Study books have been sold and have been used by at least half a million women.

The second session of the school was held at East Northfield the last week of July, and study was carried on along three lines: Bible Study; How to Use the Text-book on Africa (*Christian Liberator*),* and Methods of Work in the Different Boards. The evening addresses were designed to arouse missionary interest. Those who attend the school are largely officers of boards, State organizations, or leaders of mission classes.

The methods considered had to do with the training of children to missionary zeal and intelligence from their earliest years, the man-

* Each of the leaders had prepared a syllabus of the lesson to be taught, and these with abstracts of lessons will be published in the report of the Summer School.

agement of missionary circles and meetings, and the employment of missionary literature.

Last year there were 212 members registered, but this year the number was increased fifty per cent., 335 names being entered. A similar summer school has been introduced at Winona and Chautauqua, and next year one is to be held in Canada and one at Nashville.

SUSAN HAYES WARD.

The Flood of the Foreign-born A conservative estimate for immigration for the year 1904-05 places the figure past the million mark. This is at least 150,000 more than were received during the year 1903, which held the highest record—857,046. The report of the Immigration Bureau for May shows an increase of 26,206 over the corresponding month of last year. That the character of this foreign flood has not changed is evidenced by the nationalities, which show the largest increase. Austria-Hungary sent 11,081 more immigrants during May, 1905, than were received during the same month in 1904; and from Italy there was an increase of 17,368 for the month. While 75 or 80 per cent. of the immigration arrive in New York, Philadelphia, Boston, Baltimore are also receiving their share of the increase. Two European steamers arrive each week at Baltimore bringing from 1,200 to 1,600 foreigners, the majority of whom are of Slavic birth. Recently, 1,500 Italian immigrants landed at Philadelphia in a single week.

Vacation Bible Schools for Tenement Children The New York City Federation of Churches and Christian Organizations has now instituted a Vacation Bible School Department which appeals to the thousands of Christian young men and

women to engage in some effort to impart that uplift to the less favored. The department utilized 13 church buildings in crowded tenement districts July and August five mornings a week. One period was devoted to Bible story suitable for children, and to the singing of carefully chosen hymns. Another period was given to industrial work for both girls and boys; the girls were taught the Teachers' College system of sewing, while the boys learned basketry and hammock-making. Once a week a talk was given to the children on "What to Do Before the Doctor Comes," or first aid to the injured, and once a week on "How to Keep the Doctor Away," or personal hygiene.

Christian Endeavor Forging Forward

At the recent convention of this international society, held in Baltimore, 66,772 local organizations were reported, with a membership of 4,000,000, and representing 10 denominations.

Full support for some native foreign worker is provided by 125 societies, 350 specify financial aid given to their own church. The amounts given by 10,000 societies have been added up, and the sum for missions alone is \$228,840.88. The same societies report \$268,960.92 given for miscellaneous causes. The roll of those who give a tenth numbers to-day 21,794. Dr. Clark was absent on account of ill health, but an address from him was read upon "The Evangelization of Our Young People, Our Country and the World," which set before the young people the ideal of bringing a million new members into the societies, a million people into church, prayer-meetings, and Sunday-schools, a million young people into church-membership, and a million dollars for missions at home and abroad.

**Y. M. C. A. Association Men
Missionary for August states
Activity that by the end of**

this year "25 of the best men North America can send out will be at work in the great seaports and commercial centers of China and Korea. Work has been well begun in Shanghai, Tientsin, Chefoo, Kiaochaw, Hongkong, and Seoul, and men are on the ground at Fuchau and Hankow. The populations of these cities range from 250,000 to 2,000,000." To meet the cost of this work more than \$30,000 have been already subscribed. Toward providing suitable buildings in Peking, Seoul, and Kyoto, John Wanamaker has promised \$100,000, with the only condition that those cities shall provide the land required.

**An Open-air The Interdenomi-
Campaign in national Evangel-
New York istic Committee are**

carrying on this summer an open-air campaign in New York City. Two women have placed 6 automobiles at their disposal to serve as pulpits for open-air meetings, and they also use a large wagon, drawn by four fine horses for the same purpose. On the first Sunday afternoon a large meeting was held in the Academy of Music, and on the following day Wall Street "kings" of oil, cotton, grain, and railroads had the opportunity of hearing the Gospel. The need of such aggressive work is shown by such facts as these: The total population June 1, 1904, was 3,945,907, of which churchless "Protestants" numbered 1,087,762, and Roman Catholics 1,300,000; Protestant communicants and attendants numbered 829,245, and Jews 725,000. The districts in New York in which over 34 per cent. are foreign, had in 1900 a population of 1,396,542; now they have 1,602,037, and have retained the same

percentage of total population. New York gained 929,888 in ten years—1890-1900. One person in every 4 in the Borough of Manhattan is a Jew.

**A Prosperous No earlier year of
Year for our work has sur-
Baptist Missions passed, if any other
has paralleled the
record of the year now closed. Says the Baptist *Missionary Magazine*: "It has brought to us a great gift in precious souls. Baptisms on the Asiatic and African fields fall little short of 10,500. When we recall the fact that at the end of fifty years of missionary labor, converts enrolled in missions of the Union were considerably less in number than the ingathering of this single year, the cause afforded us for profound satisfaction and confidence is revealed."**

**Southern Baptist The fact has al-
Missions ready been stated
Also Prosper that for the South-
ern Baptist Con-
vention the last year was the best in every particular; but from Brazil the tidings are especially cheering. Since 1891 out of 70 churches, 60 have been organized. During the same period the church-members have increased from 200 to 5,000, with other thousands of adherents. No less than 1,700 were baptized last year, and the churches contributed \$15,613.**

**Episcopalians Receipts of the
Grow in the Protestant Episco-
Grace of Giving pal Board of Mis-
sions for the current
year are about \$74,000 in excess of the receipts at this time last year, and compared with four years ago the same body of Christians is giving twice as much as it did then. This is a fine record, due in large part to the apportionment system by which each diocese is given a sum which it is charged to collect, and also to the educational work**

which the *Churchman* has done by way of exhortation and reproof.

Methodist Women's Work for Missions The Woman's Foreign Missionary Society of the Methodist Episcopal Church numbers in its constituency 217,000 members. Its yearly receipts amount to half a million dollars, exclusive of the money raised by the General Missionary Society, and is administered in foreign work by the women. It has raised for foreign missions since its organization, thirty-five years ago, \$7,386,744, and holds real estate in foreign lands amounting to the value of \$1,086,668. The work of this society reaches to India, China, Burma, Japan, Mexico, South America, Bulgaria, Italy, Korea, Africa, Malaysia, and the Philippine Islands. Two hundred and ninety missionaries, of whom 25 are physicians, 1,000 native Bible-readers and teachers, 539 day schools, 21 training schools, 67 boarding schools, 20 orphanages, 2 colleges for women—1 in India and 1 in Japan—30 hospitals and dispensaries, treating over 150,000 patients every year, are supported by the society; 16,000 Christian women are receiving instruction, and 20,000 non-Christian women are having Christ preached to them.

The Negro Niagara Movement Prof. W. E. Burghardt Du Bois, of Atlanta, is the moving spirit in a new national negro organization, formed at Buffalo on July 13th, at a conference of colored men. The organization is for the purpose of securing fairer treatment and higher privileges for the negroes of the United States. An "Address to the Country" was adopted, which appeals to the American people and to Almighty God, setting forth the grievances of American negroes, and protesting against the

curtailment of political and civil rights, and the denial of fair opportunities and economic life. The importance of higher education is emphasized, and an earnest appeal is made for a chance to bring up their children in decent localities. The appeal continues:

The negro race in America, stolen, ravished, and degraded, struggling up through difficulties and oppression, needs sympathy and receives criticism, needs help and is given hindrance, needs protection and is given mob-violence, needs justice and is given charity, needs leadership and is given cowardice and apology, needs bread and is given a stone. . . . Especially are we surprised and astonished at the recent attitude of the Church of Christ—on the increase of a desire to bow so racial prejudice, to narrow the bounds of human brotherhood, and to segregate black men in some outer sanctuary. This is wrong, unchristian, and disgraceful to twentieth-century civilization.

We believe that the colored people of America have many just causes for complaint, but it will take long years and persevering progress on their part to rectify the evils.

A Missionary Business Block In Berkely, Cal., is to be found an edifice, built and owned by Mr. J. L. Barker, the rent of which is devoted to the support of his daughter, Miss Lydia G. Barker, a missionary in India. May the number of such structures rapidly increase!

EUROPE

The Baptist World's Congress and Missions The international gathering of Baptists at Exeter Hall in London, July 11-18, represented 6,000,000 communicants, and was attended by 4,000 delegates. Dr. Alexander McLaren, of Manchester, England, who was elected president, spoke on the work of the

Church carried on "in the name of Christ and by the power of Christ." Several other strong missionary addresses were delivered. Dr. Richard Glover spoke on the "Inadequacy of the non-Christian Religions to Meet the Need of the World," and Mrs. Norman Waterbury on "Woman's Work on the Foreign Field." Dr. H. C. Mabie, of Boston, gave an able address on "Interest in the Home Church," and Herr J. G. Lehmann on "Missionary Methods." Many foreign missionaries spoke on their respective fields—among them, Dr. Timothy Richard, of China; Dr. John McLaurin, of India, and Dr. Holman Bentley, of Africa. A statue of Charles H. Spurgeon was unveiled in the Baptist Mission House. One result of the congress is a World's Baptist Alliance, which is to meet at intervals in capital cities of the various countries represented. The first meeting is to be in 1910.

The Arthington Bequest Now Available When Robert Arthington died in 1900 he left a will by which, after setting aside a fund for trust expenses and one-tenth for the benefit of certain relatives, five-tenths of the residue was given to the English Baptist Missionary Society and four-tenths to the London Missionary Society, none, however, to be used to sustain work already commenced, but all to open new fields. The wish was expressed that his gifts should be applied for "the purpose of giving to every tribe of mankind which has them not, and which speaks a language distinct from all others, accurate and faithful copies of at least the Gospel of John and the Gospel of Luke, together with the book of the Acts of the Apostles printed in the language of that tribe," and to teach such tribes to read, with a view to

evangelize such tribe and others by their means, and that the trustees should map out the world in its parts unreached by Holy Scripture and supply such parts with at least the printed Gospels of John and Luke and the Acts of the Apostles, as far as it might be found practicable so to do."

The L. M. S. is assured that its portion of the bequest will not be less than \$1,500,000, and is planning for substantial enlargement.

Thanks for a Deed a Century Old Those who read of the doings of some missionary societies 100 years ago

will learn with interest that the directors of the London Missionary Society have had the somewhat unusual experience of receiving a letter of thanks for action taken a century since. The letter in question has come from the Christian community at Bethelsdorp, Cape Colony, and expresses hearty gratitude to the L. M. S. for having sent Dr. Vanderkemp to preach the Gospel to their ancestors in the year 1805. Now there are in Cape Colony some 120 independent churches or branch churches, with more than 10,000 communicants and 32,000 adherents, all of which owe their existence to the early efforts of the L. M. S.—*C. M. Intelligencer*.

Another Society in Straits for Funds The June issue of *Regions Beyond* contains an article by Dr. H. Grattan Guinness, which strikes a loud note of alarm. In common with other missionary societies, the Regions Beyond Missionary Union is passing through a serious crisis. It would seem that while the mission enterprises are going forward with vigor, the sources of income at home are all but dry. To the directors of the union it is a matter for no little solicitude that the exchequer is almost empty, while ex-

isting needs amount to £4,000, apart altogether from prospective expenditure on the passages and outfit for missionaries leaving for the Kongo, or returning from that river, representing another £1,200. But in spite of this fact, Dr. Guinness reports that 24 "new missionaries are ready to go forth from Harley College, Doric Lodge, and Bromley Hall at the close of the present session. In addition to these, we have a group of 7 Kongo missionaries returning to the field after furlough, together with 3 married ladies going out for the first time. Our total output this year thus amounts to 34. Of these, 15 are to be identified with the R. B. M. U. work in Peru, Argentina, and the Kongo; 14 are joining other societies."

Asiatic Students in Christian Lands Hundreds of young men from China, Japan, Siam, India, and elsewhere

are in America and England studying to prepare themselves for spheres of usefulness in their own lands. What are the Christians doing systematically to lead these young men to Christ? An excellent organization for the benefit of Indian students has been started in England which might well be broadened to include all Asiatic students. The following letter has been sent to leading educationalists and missionaries in India:

A committee of Christian men has been formed in England, with Sir Andrew Wingate as president, to promote the welfare, both social and spiritual, of Indian students coming to study in England. A list of suitable lodgings in London has been prepared, and wherever possible, arrangements will be made to meet students on arrival in London. It would be a great help if you would let the committee know of any students who intend to come to England, with the dates of their arrival, and any details that would be useful. Ad-

dress Rev. G. T. Manley, Christ's College, Cambridge.

What a magnificent thing it would be if committees in England and America could cooperate with missionaries and merchants in all non-Christian lands to care for the spiritual welfare of these young strangers within our gates.

The Great Work of the Bible Society The British and Foreign Bible Society—one of the greatest helpers of all missionary societies—reports for last year (1904-1905) a circulation of 5,857,645 copies. This is an increase of 160,284 copies over the previous year. The Scriptures thus put in circulation would require a train of carts ten miles long to transport. The record output from the London Bible House was 81 cases (9 tons) in one day. These cases contained Scriptures in 28 different languages. This sowing of the seed means a coming harvest.

United Free Church Enlarging Its Foreign Work This body of stalwart saints is passing through sore trials, but is not in the least faint-hearted. For at least in two of its fields forward steps are soon to be taken. First, in the old Calabar region, on the West Coast of Africa, a new medical station is to be opened as the basis of an advance. The other forward step relates to new work in northern Manchuria, and this in spite of the Russo-Japanese war. A year and a half ago a prospecting tour was made through a region called Hielung-Chiang, about as large as Massachusetts. Half of it is arable land, all under cultivation. It has four walled towns, each with a population of 100,000, with a great number of smaller towns and prosperous villages. This prospecting party passed over the Sungari River, finding an open door and not far from

3,000,000 souls. In one town, Hulan, there were found to be 1,000 business firms of good size, and the people everywhere welcomed the approach of the white missionaries. A missionary is soon to be sent thither.

Moravian Missions to Date From the last annual report recently issued from Herrnhut, it appears that

the total number of souls in the congregations gathered from among the heathen is 101,391 (total membership at home, 41,199), a gain of 1,020 over last year. There are 390 European and American missionaries, and 73 native born, employed in 15 mission provinces, having charge of 251 stations and outstations, and in addition 450 preaching-places. There are 1,775 native helpers of all kinds. As already announced, the deficit is less than \$10,000, instead of £30,000, as was feared.

New Opportunities in France The Chamber of Deputies has passed in amended form the bill for separation

of State and Church. Pasteur Knatz, of the *Société Central*, in Paris, says that while the Reformed Churches are facing a serious crisis on account of the withdrawal of subsidies, yet this will no doubt be overruled for good in spiritual strengthening. France is no longer a Roman Catholic country, only one-fourth being really Romanists. There are great opportunities, in the rural districts especially, for preaching Christ to eager listeners.

Religious Conferences in Constantinople In the last *Missionary Herald* Dr. Greene says that a

conference was held in May last in the chapel of the Bible House, and continued a week, the first of the kind ever held in the Ottoman Empire, whose object was "to deepen the spiritual life of the

Christian workers, especially of those, whether foreigners or natives, who understand the English language. English, Scotch, and native Christian workers joined most happily with the American missionaries in promoting the conference. Christian workers were present from Athens, Greece, from Sofia, Bulgaria, and from Trebizond, Salonica, Smyrna, Tarsus, and several interior cities of Turkey. The Rev. John McNeill, the well-known Scotch evangelist, came on invitation to lead the meetings, and addressed the conference twice a day in English, also preaching every evening in different parts of the city. The sermons were interpreted into Turkish or Armenian or Greek or Hebrew-Spanish." Later he went to Smyrna to hold similar meetings for five days in that city.

ASIA

Good Signs in Syria The Moslem world in general presents an undivided front

against Christianity. Prejudice is being broken down in many places, however, and, in spite of threats and persecutions, some are forsaking all to follow Christ. Dr. Samuel Jessup, who has been forty-two years in Syria, says that last year he baptized 12 students in Girard Institute, Sidon, 1 of whom was a Moslem. Last March he invited any boys who so wished to come into his office. Twenty-five came, and 16 offered prayer. A Maronite village near Sidon sent a signed petition for a school, and offered to pay for a teacher, who was furnished. Several other villages have done likewise.

A Call to Prayer for Islam This is not the call to daily prayer from Moslem minarets, but the call from missionaries in Arabia to their fellow-Christians in America and England

to pray for ourselves that God's grace may abound in us unto holier living and more efficient service; for the Arab nation, that God may turn the hearts of many to accept Jesus as their Savior; that many more wonders may be sent to this neglected land, and that the avowed purpose of the established societies to reach the interior may speedily be realized. This call is signed by missionaries of the Reformed Church of America, the United Free Church of Scotland, the Church Missionary Society, and the Danish Mission in South Arabia. The call had its origin in the annual meeting of the Arabian mission in Busrah. This is the first act of cooperation among Arabian missions.

The Day of Opportunity in Persia Rev. Napier Malcolm, of the C. M. S. Mission, reports that tho the spirit

of persecution and intolerance toward Christianity is still prevalent among Persian Moslems, yet there is a spirit of religious inquiry in the air, and many are prepared to make immense sacrifices if only they can obtain a certain knowledge of salvation. These inquirers confess their blindness, and go about seeking some one to lead them by the hand. Many are turning to the Bahais, who might be led to Christ if our missionaries were not so few.

An Indirect Result of Missions in India A Bengali paper states that rich Hindus in Bengal are making munificent donations tow-

ard the spread of Sanskrit education in that province. The late Babu Bolyechand Dutt, of Calcutta, a rich man and a philanthropist, it is said, made a gift of his residential house to the Education Department of Bengal for the purpose of housing *bona fide* students of the Cal-

cutta Sanskrit College. Poor boys are allowed free boarding there, while some 25 of those residing in the house are to be not only fed, but clothed as well, at the expense of the donor. An allotment of Rs. 150 per mensem, we are told, has already been made out of the assets of the deceased to meet the lodging expenses of these boys. A professor of the college has been invited to accept the post of superintendent of the boarding-house. The residential house given by the late Babu is valued at one lac of rupees, and the allowance of Rs. 150 a month would represent, say, a capitalized value of Rs. 50,000. This, indeed, is a princely gift, and it is hoped this noble example will be followed by other rich Indians in other parts of the country.

Baptisms in the Telugu Missions Rev. J. Heinrich reports a total of 1,231 baptisms in the American Baptist Telugu Mission during the first three months of this year: Allur, 19; Hanamakonda, 18; Suriapetta, 105; Gurzalla, 17; Kandukur, 7; Udayagiri, 42; Kavali, 42; Narsaravapetta, 31; Ongole, 390; Ramapatam, 46; Podili, 114; Madira, 159; Gudval, 18; Nellore, 21; Nalgonda, 11; Kanigiri, 109; Kurnool, 12; Vinukonda, 6; Vepery, 2; Madras, 36; and Darsi, 26. And Rev. John Newcomb writes: "I have nothing new to report, except the fact that we shall probably have the joy of baptizing some 700 believers during the next three months or so. These have been candidates for baptism for some time."

An Unconditional Surrender in Haidarabad We usually need to view at least a decade to discover indisputable signs of progress. Ten years ago a native evangelist named Amos, of the Wesleyan Society, stopped one night near the

well of the outcasts in Medak, Haidarabad, India. The people felt so outraged at this defilement by a Christian that they seized him by the ears and kicked him out of the place. This year the chief who led the assault entertained the same evangelist in his house and was baptized, together with 26 heads of other families.

Ten Months Progress Among the Telugus

The Church Missionary Society reports that in ten months, ending November, 1904, the number of their baptized Christians in the Telugu Mission, India, increased by 1,078, besides 2,173 catechumens. Forty-one new villages were occupied in the same time, and 46 additional evangelists and 84 more teachers are needed. Thus the work grows, and yet the Church cries: "Retrench! Keep out of debt!"

The Price of Confession in India

Many Hindus will ignore, or even favor, missionary schools until one of their family shows a leaning toward Christianity. Then all is changed in some such manner as at home, where some Christians favor foreign missions until their own children volunteer. A lady belonging to a Mohammedan family in India has bravely confessed her faith in Christ to her husband and father, altho unable at present to leave her home in order to be baptized. On one occasion the father put an iron into the fire, then down upon her foot, saying: "Repeat the Kalima" (There is no god but God, Mohammed is the prophet of God). She said: "I can not." He said: "You will not!" Then he put the iron into the fire again and placed it on the other foot, saying: "Now you will!" She replied: "No, I can not, for I am a Christian." Her life is not safe, even tho she has not yet been baptized.

The Revival in Assam

The Christian Patriot (Madras) of

July 8th publishes a letter from the Rev. J. P. Jones, of Sylhet (Welsh Mission), in the Khassia Hill Country of Assam. He reports another pentecostal wave as passing over the Cherrapunji district. All the Christians are so taken up with the revival that it is difficult for them to find time to give an account of the work, and it is almost impossible to give anything like an adequate account of the meetings. One writes that "the scenes in the services are beyond description." Another writes:

The Christians are almost wild with joy, they are never tired of praising Him; one can not realize the joy unless one is present with them. I am much struck with the change in the faces, the expressions are now so earnest and intense. Some faces especially have quite lost the old look, and one feels on seeing them that they have looked upon the great things of God. The children, the old people, and the young have all been touched so tenderly. It is this that goes to my heart—God is *so tender* with us. Oh, the meekness and the gentleness of Christ! He is now showing to us the richness of His love.

Mr. Jones quotes from another letter:

I am exceedingly glad to inform you what God has done to all His people here these days. All—men, women, and children—are full of rejoicing. The Spirit of God has been working very powerfully here in Cherrapunji and in the adjoining villages. This time the revival is more wonderful than before. The other day, when one brother was praying, the Spirit spoke with such power to an "egg-breaker" (one of the leading demon-worshippers) that he fell to the ground. But he refused to obey God. Then he fell a second time, and again he refused to obey. He said he had to go, to sacrifice some goats which he had bought for the demons. Then the Spirit spoke to him again, the third time, and told him that unless he obeyed at once he would

be struck again. At last the man, with fear and trembling, confessed his sin and accepted Christ as his Savior.

From Jowai, east of Cherrapunji, word has come of the spread of the revival to the very outskirts of the district bordering on the plains. Inquirers are to be found in every village, and many have been added to the Church.

Much that is hard to understand appears in the fragmentary reports of this great revival on the mission field. Perhaps we might understand better had we greater capacity for spiritual gifts in our own hearts. Clearly these plain hill-folk of Assam, but yesterday pagans and demon-worshippers, have attained an insight respecting Gospel truth, a hearty self-surrender, a perception of the love of Jesus Christ, which Christians everywhere would fain share. Let this marvelous movement among the Khasi people be an occasion for fervent prayer for them—and for our own selves.

A Forward Movement in Laos Land The Laos mission of the Presbyterian Church (North) has recently overflowed

from the Shan States of Northern Siam into the Shan States of British Burma. They are still working among the Laos people, who live under Chinese, French, Siamese, and British rule. The first station to be established outside of the Siamese territory is at Kengtung (Chiang Tung), British Burma, where 4 missionaries and 3 Laos Christian families have located. They have found here a splendid opening, and there have been, in 10 months, 10 professed conversions. The people and officials are friendly, and the medical work is proving a great opening-wedge for the Gospel. Rev. W. C. Dodd, the missionary in charge, says that a far grander opportunity lies before

them among the Laos, and that stations ought to be multiplied rapidly throughout all that territory. Even the Buddhist priests are friendly, and the rank and file of the people seem eager to hear the Gospel.

The French Bible Society in Annam Protestant missions are still excluded from some of the French possessions. Annam and Cochin China, for instance, are almost outside the influence of evangelical Christianity. The Bible Society of France, however, is actively engaged in circulating the Scriptures in those regions, and one of the agents writes:

There is not a single important place in Cochin China, in the southern part of Annam, and in the French Laos territory which has not many copies of the Holy Bible. More than 400 copies of the Bible have been distributed among the Protestant colonists and soldiers, and more than 300 copies have gone into the hands of Roman Catholics who have asked for them. A large number of Annamites, Cambodians, Chinese, and East Indians, who have learned to read French, have also eagerly received the Bible.

This French society, which publishes the Scriptures in one language only, is finding by experience that an effective means of preaching the Gospel in all the world is by disseminating the Gospel everywhere.

The Martyrs' Memorial for China The Advisory Committee appointed in London to assist in raising a fund to erect a building in Shanghai as a memorial to those who laid down their lives in the Boxer uprising, has passed a resolution to the effect that it is best to abandon the project. This is in view of the fact, that some of the large missionary societies do not fully approve of the

scheme, and the missionaries in China are not unanimous in their recommendations. Rev. D. MacGillivray, who has been raising the fund, is therefore returning to China. The General Committee in Shanghai has, however, entered into negotiations with the Y. M. C. A. committee, and have decided to turn over all funds collected (now 9,000 taels) to the Chinese Y. M. C. A. at Shanghai, on condition that they incorporate a "Martyrs' Memorial Hall" in their new building in the heart of the foreign settlement of Shanghai. This hall is to seat not less than 700, and is to be available for interdenominational religious conventions, etc. These conditions have been accepted by the Y. M. C. A. Contributions may be sent to E. S. Little, Esq., Treasurer, Shanghai.

Presbyterian Progress in China The Southern Presbyterian Church reports that while in the past ten years

their number of foreign missionaries has remained the same, their native helpers have increased threefold, and the converts gained in one year fourfold. The number baptized per missionary in 1894 was 1, and in 1904, 22. This is largely due to the increase in number and efficiency of the native agents. The average contributions per member have doubled in the same time.

Rev. A. A. Fulton, of the Presbyterian Church (North), writes from Canton that on his recent quarterly tour he baptized 240 men and women on confession of faith—415 in four months. This means 2 new congregations of over 200 each every two months. There are indications that the number will reach 700 for the first six months of this year. Mr. Fulton has 36 chapels in charge, so that it requires over one month of daily ser-

vices to finish a trip. What would a home pastor think of such a parish?

The Growth of Twenty Years In 1884, when Bishop Moule had already been a resident at Hang-chow for 20 years, the number of Christian communicants in the city and district was 350, in connection with the C.M.S., the China Inland Mission, and two American Presbyterian missions; and the contributions for the year amounted to \$320. At the beginning of the present year they numbered 1,676 (C.M.S., 692). The baptized during 1904 were 243 (C.M.S., 84), the catechumens were 614 (C.M.S., 201), and the contributions were \$3,056 (C.M.S., \$1,176). Every year a united meeting of members of the four missions, and of the churches connected with them, meet together for prayer, when the statistics are presented by Bishop Moule.

Union Medical Colleges in China The China Medical Missionary Association, which was formed in 1887, has been the means of coordinating the medical missionary forces in the empire, and has brought about two important results: first, the formation at great centers of Union Medical Colleges, and the preparation of up-to-date text-books for medical students. The Union Medical Colleges are taking the place of smaller schools, and are more efficient. Peking, Canton, and Shanghai have now such union schools, and one is to be established in Central Shantung.

The recent statistics of medical work in China show that 47 hospitals and dispensaries treated 147,477 in-patients, and 457,390 dispensary patients. Most of these hospitals are training native Christian doctors and nurses.

Japanese Emperor and Empress as Givers The value of the gifts made by the Emperor and Empress of Japan for

various forms of Christian work can not be measured in terms of Japanese currency. They have given 10,000 yen for Y. M. C. A. tent work in Manchuria, and 1,000 yen for the work of Mr. Hara in behalf of ex-prisoners, and have promised 1,000 yen per annum for 10 years for the Okayama Orphanage. Dr. Atkinson writes that tho these 3 objects have a humanitarian side, yet they are permeated with Christian teachings, and are distinctly Christian in character, and the Japanese understand clearly from these contributions of the emperor that in the higher circles of the empire Christianity is no longer feared nor despised. It is assumed that it is increasingly approved, and this indorsement is most helpful.

A Crisis in the Protestant Church in Japan The "Nihon Kirisuto Kyokwai" (Church of Christ in Japan) is a result of the united educa-

tional and evangelistic work of the Presbyterian and Reformed Churches of England and America. It has a total membership of 13,830, of whom 1,066 were baptized last year. Its confession of faith is the Apostles' Creed, and its government is Presbyterian. From the time of its organization this Church has made steady progress toward self-support, and is moving toward self-government. Many are asking for a Japanese Christianity not too closely patterned after that of the missionaries. Just here is a crisis in the Japanese Church. It is somewhat like the Ethiopian Movement in South Africa. One missionary writes:

The one stands for the exclusion of foreigners and for isolation in the native Church; the other for

cooperation between natives and foreigners. The one would assimilate Christianity to Japan; the other would transform Japan by Christianity. The one stands for the centralization of authority; the other for Presbyterian and Reformed principles. The one stands for government by interference; the other for self-government. The members and adherents of the "Nihon Kirisuto Kyokwai" should not be misled by the superficial, shallow "independence argument," as it is called. They should not be controlled by a passing fit of narrow, bigoted, patriotic sentiment. They should earnestly and thoughtfully recall the history of the past, and with the future developments and possible results of the present situation in mind, they should make up their minds about this momentous question, not with reference to the opinions of the Japanese people, but with prayer, as in the presence of God and of His Christ.

A Strange Story of Conversion A C. M. S. Missionary in Japan tells the following

interesting story: "A well-educated young soldier came here early one morning and brought a piece of thorny briar; he showed it to me and said, 'I once saw a picture of a head crowned with thorns like this, and I can never forget it; whenever I have things to bear in the barracks the thought of this picture helps me. Can you tell me about it, and has it anything to do with your religion?' You can imagine what joy it was to put a Bible into his hands, and to read and explain the trial and death of our Lord. He simply drank in every word. It seemed as tho his whole soul were thirsting for the Living Water. . . . He very soon grasped the way of salvation, and made up his mind to follow Christ. We were talking about his being baptized when, quite suddenly, his company was ordered to the front. I get long letters from him, full of hope and joy. He tells of wonderful peace

given in the midst of battle, how marvelously his life has been spared when all around him have been shot down, and what comfort he finds in reading his Bible and prayer."

Japanese Foreign Missions Japanese Christians are already sending missionaries to Korea, Man-

churia, and Formosa. The missionary churches of Japan look to Formosa as their especial mission field. They are already carrying on work among the Japanese, who, as officials, settlers, merchants, soldiers, to the number of 40,000, are living in the island. The Japanese Episcopal Church has asked the Society for the Propagation of the Gospel to assist it in establishing a Formosa mission; and if this Anglican mission confines its operations to the Japanese, no complaint could be urged against it on the ground of missionary comity. The two Presbyterian missions, those of the Canadian and English Presbyterian Churches, occupy the whole island effectively, so far as the Chinese population is concerned.

AFRICA

The Khedive Accepts an Arabic Bible His Highness, the Khedive of Egypt, has accepted a splendidly bound copy of the Arabic Bible in three volumes from the British and Foreign Bible Society, as a memento of its Centenary. The presentation was made at a private audience, in which the Rev. A. A. Cooper, the agent at Alexandria, was received most cordially by His Highness, who, in accepting the Bible, expressed a hope that the society meet with every facility for its work in his country, and emphasized his appreciation of the good being effected through its agency. His Highness has since

forwarded a large autographed portrait of himself to the Bible House in London.

Bible Distribution in a Hard Field There is nowhere a field more stony than North

Africa, but in spite of all difficulties, in Algeria, Tunis, and Tripoli, during the three years 1901, 1902, and 1903, more than 2,500 Kabyle portions were circulated, over 7,000 Arabic portions, Testaments or Bibles, and about 4,000 Hebrew Judeal Arabic and Tunisian colloquial Arabic Scriptures, making a total of over 13,500 portions, Testaments or Bibles, in what may be called the native languages, beside 23,000 copies in European languages. In Morocco the details of the reports are not available for 1903, tho the total is given. It would appear that between five and six thousand Arabic Scriptures, either portions, Testaments, or whole Bibles, were circulated during the last three years, and probably about 5,000 Hebrew Scriptures. Spanish comes next with about 5,000, then we have about 1,500 English, and rather more than 1,000 in other languages; so that, altogether, in the Barbary states during the last three years, some 55,000 Bibles, or portions of Bibles, have been circulated.

The Telegraph Invading the Dark Continent There are in French West Africa nearly 17,000 kilometers of telegraph lines, of which 7,300 are in the Sudan, 2,800 in Dahomey, 2,000 in Senegal, and 2,150 and 2,050 in Guinée and the Ivory Coast respectively. These lines radiate from Kayes like an immense system of tentacles reaching to all parts of French West Africa. There are two conductors, one at St. Louis, the other at Dakar. A separate line goes east from Kayes to Kita, and thence goes on to join the Guinée line, this having a

length of 868 kilometers, and communicating with Conakry. This is joined by the short lines of 280 kilometers constructed during 1904 to make connection between Diarodougou and Faranah. From Koulikoro another line starts which returns to Kong in the Ivory coast system. There is then a long span of 743 kilometers to Grand Bassam, and then another line runs through a connection with Bliéron. Finally, at Sergou, the wire is divided into three cables going to Timbuctu, and two inland to the east. The working of this telegraphic system requires 151 offices, 371 operators, and 401 inspectors and other employees.

The Kongo Mission of Inquiry The Commission of Inquiry appointed last year by King Leopold of Belgium to investigate some of the charges of atrocities and abuses alleged to prevail in certain districts of the Kongo State, has returned to Belgium, but its report has not been published. The King may not wish to publish it, as we understand that the evidence fully corroborates the testimony of Consul Casement, missionaries, and travelers who have protested against the cruelty and oppression on the part of State officials.

The Kongo Reform Association of England has secured, and publishes in concise form, the evidence laid before the commission at various places. While the territory covered by this commission was extremely limited, and tho the rubber district, where most of the abuses have taken place, was scarcely touched, nevertheless the evidence against the administration of the Kongo government is convincing enough to warrant interference by European governments. For the sake of rubber, towns are made desolate, men are shot down,

women abused, children mutilated, and the country despoiled. The report of this evidence may be had from the Kongo Reform Association, care of E. D. Morel, Hawarden, Chester, England.

Better Schools for Girls According to *West Africa*, an important movement is on foot with the object of providing secondary schools for girls in West Africa. The want of such facilities has been much felt for the last ten years. It is suggested, as a good beginning, that a college for the higher education of girls be founded. In connection with this institution an industrial or technical branch would be provided where the ordinary school curriculum could be pursued, together with horticulture, poultry farming, nursing, laundry work, dress-making, cooking, and the manufacture of native foodstuffs. The development of native arts would not be neglected, in connection with which weaving of native cloths would form a prominent item, and most likely be the means of bringing closer to others the Mohammedan heathen and pagan population.

Livingstone Township A correspondent to the *Glasgow Herald* writes: "The railway, which is to do so much for Rhodesia, was extended as far as Victoria Falls on April 25, 1904. The directors of the British South Africa Company had contemplated the founding of a township in the vicinity of the Victoria Falls long before the railway reached that point, but it was not until lately that much has been heard regarding the chosen site. The site of the township has been fixed at a spot about three miles from the Falls in a northerly direction, and on the left bank of the Zambesi. The town has, of course, been given its name, Livingstone, after the

great explorer and pioneer of civilization. He it was who gave the name to the Falls, and Livingstone Island is not far distant.

ISLANDS OF THE SEA

The Bible in the Philippines Mr. Briggs, Baptist missionary, writes to the *Missionary Magazine*:

Three thousand copies of the Visayan New Testament have been printed and sent to the islands since 1903. These have all been sold, as well as 17,000 copies of the Gospels and Acts in individual volumes. "We started on this trip," says Mr. Forshee, of Bacolod, "with 1,500 books, and finished it without any. Everywhere the people are eager to get our books, and ready to listen to what we say."

Good Testimony to a New Bishop Dr. Homer C. Stuntz, in the *Philippine Christian Advocate*, has this note concerning Bishop Oldham: "It is all too common for the leaders in both Church and State to receive indiscriminate and effusive praise. But it is only just to say of Bishop Oldham that he has displayed a truly remarkable familiarity with Philippine conditions — a familiarity born (1) of the double parentage of actual missionary experience at Singapore, and (2) long and close study of missionary conditions in all parts of the world, supplemented by a careful study of this particular field. He has proven himself a wise, spiritual, aggressive leader, with an instinct for the things that are vital. Bishop and Mrs. Oldham spent nearly all the month of April in visiting the work in the provinces in the Philippines, and preached in Malabon, Hagonoy, Malolos, Calumpit, Guagua, Mexico, San Fernando (Pampanga), Tarlac, Gerona, Panique, Bautista, Dagupan, Banzal, Pozorrubio, Lingayen, San Miguel de Mayumo, Camias, and Baliuag."

The Outlook in the Philippines The recent meeting of the Evangelical Union of the Philippine Islands reported great opportunities for Christian work, that the people are eager to hear the message and the spirit of inquiry is rife. "The urgent needs are: (1) More men for the speedy evangelization of the unvisited areas; (2) added means for the training of an indigenous ministry; (3) the reinforcements that come from the voluntary labors of Christian men in secular employ in these islands." It is only five years since Protestant work was begun and the open Bible was given to these Filipinos. Most of the provinces of Luzon have now mission stations, and there is work in the islands of Panai, Samar, Negros, Cuba, and Leyte. Wide stretches of country in Mindanao are as yet entirely neglected. Now is the hour of opportunity. The people are ready. The spirit of inquiry is abroad and schools are crowded. It may be now or never in our new possessions in Malaysia.

Government Testimony to Missions Dutch officials have not made an enviable record in their management of inferior races in Malaysia, and have put many hindrances in the way of Gospel work. But recently the government of Holland has laid before its parliament a report on the condition of the native races in Borneo, Sumatra, Nias, and other Malaysian islands. The report declares that while the government had found itself powerless to extirpate various cruel or immoral customs of the savage tribes of these islands — cannibalism, slavery, head-hunting, debauchery, etc. — Christianity has abolished them over a wide territory, and that the tribes which have accepted Chris-

tianity are steadily improving in propriety of social habits, in character, and in material prosperity.

Mission Stations Destroyed in Micronesia A cyclone swept Kusaie and Ponape, islands of the Caroline group,

where the American Board has flourishing stations. The typhoon struck Kusaie on April 19th, destroying the girls' school buildings and unroofing the houses of some of the missionaries. Miss Wilson narrowly escaped from the school with a broken rib, and the missionaries were living, when they wrote, in a workshop 14 x 20 feet square. Five Kusaians were killed, and it seems miraculous that all the missionaries escaped on Ponape; every mission building was laid low, and papers, household goods, etc., were blown away or ruined by the rain. The breadfruit-trees were destroyed, and will prove a serious loss. The new mission ship, the *Morning Star*, dragged her anchor 8 times across the harbor, but received no serious damage. The workers in these stations have suffered serious loss, and will have their hearts and hands full helping the natives and repairing the damage.

MISCELLANEOUS

Who Ought to Give to Foreign Missions? He who believes that when God said the heathen would be given to Christ, he meant it, and can and will accomplish it, and is now accomplishing it.

Who believes in the power of the Cross to conquer the world.

Who rejoices that the world is open as never before, and that the prospects are brighter than ever before.

Who feels that he has only one life to live, and wishes to make it count.

Who believes that giving is as much a Christian grace as loving or believing.

Whose ambition it is to be like Christ, who gave **HIMSELF**.

Who wishes to be found a faithful steward when Jesus comes.

Who Ought Not to Give to Foreign Missions? The man who believes that the world is not lost and does not need a Savior.

Who believes that Jesus Christ made a mistake when he said: "Go ye into all the world and preach the Gospel to every creature."

Who believes the Gospel is not the power of God, and can not save the heathen.

Who wishes that missionaries had never come to our ancestors and that we ourselves were still heathen.

Who believes it is "every man for himself" in this world—who, with Cain, asks: "Am I my brother's keeper?"

Who believes he is not accountable to God for the money intrusted to him.

Who wants no share in the final victory.

Who is prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Such an one is not asked to give to foreign missions.—*From a leaflet published by the Presbyterian Board of Canada.*

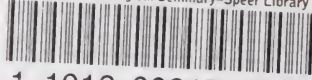
Donations Received

No. 326.—Pandita Ramabai	\$10.00
No. 327.—Industrial E. M. India.....	50.00
No. 328.—Industrial E. M. India.....	5.00
No. 329.—African Missions.....	32.27

I-7 v.28

Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9373